

VOL. XVII

PART I

THE JOURNAL
of the
BIHAR AND ORISSA
RESEARCH SOCIETY

March

1931



PATNA

Published by the Bihar and Orissa Research Society

Printed by P. Knight, Baptist Mission Press, Calcutta

Rs. 5

Bihar and Orissa Research Society.

Volume XV, Parts 3 and 4 (Double Issue) of the
Society's *Journal*

Contains

THE JOURNAL OF Dr. FRANCIS BUCHANAN,
from October 1810 to April 1811 when carrying
out his Survey of the
DISTRICT OF BHAGALPUR.

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Notes, Maps and a Plan

By

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In 1809-10

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V. H. JACKSON, M.A.,

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Published by the Bihar and Orissa Research Society,
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On the Interpretation of some Doubtful Words in the Atharva-Veda

By Tarapada Chowdhury, M.A., B.L., Ph.D.

[The system of transliteration followed here differs from that adopted in the Journal in representing ऋ by r, ॠ by l, ॡ by c, ॢ by r, the Anunāsika by ~, and in marking only the Udatta accent (').]

Prefatory Note

This is an attempt to find the value of a certain number of obscure words found in the Atharvaveda. The suggested readings and meanings are by no means absolutely certain; they are to be taken for what they are worth. The main criteria (besides context) in determining them have been the following: (1) text-criticism, (2) linguistic principles holding in the Indo-European or Indo-Aryan languages or in Sanskrit itself, (3) uses, remarks, or parallel passages in later literature, and (4) facts otherwise known.

In suggesting an emendation of the text there is always a

Abbreviations

AB.=Aitareya Brāhmaṇa: Ait. Āraṇ.=Aitareya Āraṇyaka: Āp. Śr.=Āpastamba Śrautasūtra: ASS.=Ānandāśrama Sanskrit Series: AV.=Atharvaveda: Av.=Avestic: Baudh. Śr.=Baudhāyana Śrautasūtra: Beng.=Bengali: Bloomfield=M. Bloomfield, Hymns of the Atharvaveda. Sacred Books of the East, vol. 42: Boisacq=É. Boisacq, Dictionnaire Étymologique de la Langue Grecque. BR.=Böhtlingk and Roth, Sanskrit Wörterbuch: Brugmann=K. Brugmann, Grundriss der vergleichenden Grammatik der indogermanischen Sprachen: Ch. 8=Chambers, No. 8, manuscript of the Atharvaveda: Dhanva. and Rāja.=Dhanvantari- and Rājanighaṇṭu: Dār.=Dārila, commentator of Kauśikasūtra: GBr.=Gopatha Brāhmaṇa: Geiger, Pali Gramm.=Pali Litteratur und Sprache by W. Geiger: GOS.=Gaekwad's Oriental Series: Grassmann=H. Grassmann, Wörterbuch zum Rigveda: Grill=J. Grill, Hundert Lieder des Atharva-veda: Guj.=Gujrati: H.=Hindi: Henry=V. Henry, French translation of books vii-xiii of the AV.: Ind. Stud.=Indische Studien: Kauś.=Kauśika Sūtra: Keś.=Keśava, commentator of Kauśikasūtra: KS.=Kāthaka-Saṃhitā: Ludwig=vol. iii of his Der Rigveda: Mān.

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tacit assumption that (1) the mss. either originate from the same source or could possibly be compared with and corrected by each other, and that (2) the tradition has been for the most part a written one. The results speak for themselves: but the following facts may be considered. (1) Most of the mss. come from Gujarat (12 out of the 20 authorities of S. P. Pandit, who, at p. 16 of the introduction to his edition, admits giving mostly the Gujarat tradition); (2) S. P. Pandit, *Atharvaveda*, vol. III, pp. 216 and 315, remarks (on the basis of the traditional readings of certain words as compared with their developments in the later languages) that the tradition of this Veda is derived from mss. and is not strictly oral. As to the time when these graphic confusions [*viz.*, of *p* (प) and *y* (य), *kt* (क्त्) and *tt* (त्त्), etc.] may have occurred, Bühler's *Palaeographic Charts* IV, col. XVI and VI, col. V show that about the sixth or seventh century A.C. the respective letters began to be sufficiently similar to be confused with each other.

ākṣu-

*mṛtyōr āṣam āpadyantām kṣūdham sedīm vadhām bhayām :
Indras cā'kṣujālābhyaṁ Śarvaḥ sēnām amūm hatam. 8. 8. 18.*

*ākṣum opāśām vītataṁ sahasrākṣām viṣūvāti : āvanaddham
ubhāhitam brāhmaṇā vi crtāmasi. 9. 3. 8.*

Śr.=Mānava Śrautasūtra: Mār.=Mārāthi: MBh.=Mahābhārata: MS.=Maitrāyaṇī-Saṁhitā: Nigh.=Nighaṇṭu: Nir.=Nirukta: Nep.=Nepali: Oldenberg=R̥gveda, Text kritische und exegetische Noten. Pāṇ.=Pāṇini: Pet. Lex. or PW.=Sanskrit Wörterbuch by Böhtlingk and Roth: Pischel, Prak. Gramm.=Grammatik der Prakrit Sprachen by R. Pischel: Ppp.=Paippalāda rescension of the AV: PTS.=Pali Text Society: Punj.=Punjabi: RV.=R̥gveda: Śāṅkh. Āraṇ.=Śāṅkhāyana Āraṇyaka: ŚB. or ŚBr.=Śatapatha Brāhmaṇa: SBE.=Sacred Books of the East: SPP.=Shankar Pandurang Pandit as editor of the Bombay edition of the AV.: TA.=Taittirīya Āraṇyaka: Tāṇḍ. Br.=Tāṇḍya Brāhmaṇa: TPr.=Taittirīya Pratisākhya: TS.=Taittirīya Saṁhitā: Up.=Upaniṣad: v.=verse: Ved. Chrest.=Vedische Chrestomathie: Ved. Concord.=Vedic Concordance by M. Bloomfield: Ved. Myth.=Vedic Mythology: Ved. Stud.=Vedische Studien: Vj.=Vaijayanti of Yādavaprakāśa, edited by G. Oppert: VS.=Vājasaneyī-Saṁhitā: Wack.=J. Wackernagel, Altindische Grammatik: Walde=A. Walde, Indogermanisches Wörterbuch. Wh.=Whitney, Translation of the AV.

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*ā vām dānāya vavṛtīya dasrā gōr ōheṇa Taugryō nā jivriḥ :
apāh kṣoṇī sacate māhinā vām jūrṇō vām āksur āmhaso yajatrā.
RV. 1. 180.5.*

Previous Scholars: The commentary on both the AV. passages is wanting. Sāyaṇa on the RV. passage takes *āksu-* as an adjective (= *vyāptāḥ*) qualifying *ṛṣi-* or *yajamāna-* understood; *apāh*, according to him, means either *antarikṣam* or *udakāni*; *kṣoṇī* is either nom. du. (= *dyāvāpṛthivī*) or loc. sing. (= *bhūmyām*). 'Eine Art Netz', BR. 'Wagenachse', Nachträge to the shorter Pet. Lex. Geldner, Ved. Stud. 1, 136f., equates *āksu-* with *jāladanḍā-* in AV. 8. 8. 5 and renders it with 'pole', which in RV. 1. 180. 5 is 'die Stange der Wagens=Deichsel'. He is not, however, sure of the epithet *sahasrākṣā-* in AV. 8. 8. 18. See also his notes, Trans. of RV. vol. I, pp. 233f. Henry (who renders with 'perche' in AV. 8. 8. 18) on AV. 9. 3. 8, Bloomfield, SBE 42, pp. 586 and 598, and Oldenberg, RV. 1. 180. 5, cannot accept Geldner's meaning because of the epithet *sahasrākṣā-*, which they understand to mean 'with thousand holes' (Bloomfield). Accordingly Bloomfield, *l.c.* p. 598, suggests that 'a covering of wickerwork' might be meant in AV. 9. 3. 8. This, of course, does not fit in with the other two occurrences of the word. Grill renders, 'Flechtennetz'.

It seems that *āksu-* is only a bye-form of *ākṣa-*, both originally meaning 'pole', but the latter eventually being restricted to the pole between the wheels of a chariot, namely, the axle. Such duplicate forms ending in *-a* and *-u* are not rare, cf. for instance: *ṛṣkavāka-* AV. 20. 136. 10: *ṛṣkavāku-* 'hen,' *kṛidā-* RV. 1. 37. 1, 5: *kṛidū-* 'playing' ib. 9. 20. 7, *tanyatā-* f. RV. 1. 180. 12: *tanyatū-* 'thundering', *turvāsa-*: *turvaṣu-*, n. pr., *pāda-*: *pādū-* RV. 10. 27. 24 'foot', *māyā-*: *-māyū-* in *durmāyū-* RV. 3. 30. 15 'magic', *śayā-* f. RV. 3. 55. 4: *śayū-* in *śayutrā* ib. 1. 117. 12, 10. 40. 2 'couch', *śāra-*: *śāru-* 'arrow', *harṣa-*: *harṣu-* in *harṣu-mānt-* RV. 8. 16. 4 'joy', etc.

Prāk. *akkha-* has a meaning 'a measure of length, four cubits or twenty-four angulis',—Seth, *Pāiyasaddamahan-ṇavo s.v.*,—just the same idea as in the English measure of length, 'pole'. Pāli *akkhavāta-* 'fencing round an arena for wrestling' probably contains *ākṣa-* in this sense. Beng. *ākh-* 'sugar cane', the *u* at the end of which is still perceptible in the pronunciation of Western Bengal, seems more likely to have come from *āksu-*, because of its resemblance to a

bamboo pole, than from *ikṣu*.¹ Beng. (Manbhum, dial.) has another word *ākhun* to denote a hooked bamboo pole, used for separating straw from corn.

It seems also probable that Gr. *ἀξίτην* 'axe, battle-axe'. Lat. *ascia* (<**acsia*, cf. *viscus*: *ἰξός*, *vespa* <**vepsa*), Goth. *agizi*, old H. Germ. *acchus*, Germ. *axt*, old Ice. *ex*, *qx*, Ang. S. *æx*,—Boisacq, Greek Dictionary, s.v. *ἀξίτην*— and Eng. *axe* are connected with *ākṣu*—*ākṣa*—, the meaning in these cases having conceivably been transferred from the 'handle of the axe' to the 'axe' itself.

We shall now see how this meaning suits the passages quoted above. In AV. 8.8.18 *āṣa-* is an uncommon word, which Whitney, followed by Henry, emends to *ōṣa-* and translates *mṛtyór āṣam āpadyantām* as 'let them go unto death's burning (?)'. He remarks, however, that only two of his MSS. read *ōṣam*, all the rest *āṣam*, 'which must accordingly be regarded as the traditional text, although unintelligible'. It is probably the same word as *āsá-* 'nearness' cerebralised by mistake, helped probably by the nearness of the preceding *r*.² *Mṛtyór āṣam*, etc., can then be paralleled by 3. 11. 2b=RV. 10. 161. 2b, *yádi kṣitāyur yádi vā páreto yádi mṛtyór antikāṁ nítá evá*. If this be acceptable, we may modify Whitney's translation thus: "Let them go unto the nearness of death, unto hunger, debility, the deadly weapon, fear; by pole and net, O Śarva, [do thou] and Indra slay yonder army". Poles of the net or the club are referred to as instruments of killing in the same hymn: v. 5, *antárikṣam jālam āsīd jāladandā dīśo mahīḥ*; *tenā 'bhīdhāya dāsyūnām Śakráḥ sēnām āpāvapat*; v. 11, *ṛṇédhv enān matyām Bhavāsya*; and v. 12, *Sādhyaḥ ekam jāladandam udyātya yanty ójasā*: *Rudrá ekam Vāsavaḥ ekam Ādityair éka údyataḥ*.

¹ *Vamśa-* is given as a synonym of *ikṣu*-, *Dhanvantari*- and *Rāja-nighaṇṭu*, ASS., p. 156. Hindi *ūkh* (besides *ikh*) is probably a case of assimilation, *ikṣuḥ* > *ikkhu* > **ukkhū* > *ūkh*. Cf. Pr. *ucchu*=*ikṣu*-, Brugmann, *Kurze verg. Gram. d. idg. Sprachen* § 330.

² Such irregular cerebralisation is found elsewhere in the text. Cf., for instance, *ṛtūbhyas tvā* 3. 10. 10, *sām naṣ ṛbhīḥ* 2. 35. 2, *vi taṣṭhiré* 4. 6. 2, etc.

AV. 9. 3. enumerates the different things used in the construction of a *śālā*, a particular kind of thatched house still in common use in India. A description of a modern *śālā* with reference to the Atharvan hymn may be found helpful in properly understanding the hymn as a whole and the verse under discussion in particular. In the Mānbhūm district, before the walls are raised, a frame-work of the house is made by fixing posts (*upamīt*-¹, v. 1) at short distances which are connected at the top by posts running all round (*parimīt*-, v. 1). On these connecting poles rests one end of the slanting cross-poles (*saṁdānśā*-², v. 5), which, with their other ends, hold the dividing pole at the top (*pariṣvañjalya*-³, v. 5, *viśuvānt*-, v. 8).

These are laid over with sliced pieces of bamboo (prob. *paladā*-⁴, v. 5 and 17) tied to the crosspoles by means of strings, made of a kind of grass, or bamboo-skins (v. 4). The top of this frame-work is then covered with straw, which is kept together by means of sliced bamboos spread upon it and tied to those below (v. 17). Walls are then raised, or, in some cases, the supporting posts are first connected by a net-work of rushes (v. 13), which is then plastered with earth. Sometimes the crosspoles of the thatch hang down a little beyond the walls and are then supported by a series of slanting poles, fixed against (*pratimīt*-, v. 1) the outer sides of the supporting poles. Of furniture in such a house, two pieces are almost invariably

¹ *Upamīt*-, *parimīt*-, and *pratimīt*- are all from the root *mī*- 'to build', 'to erect'. *Upamīt*- is found also in RV. 1. 59. 1, 4. 5. 1, where a supporting pillar or post is intended, as well as *mīt*-, ib. 10. 18. 12, with the same meaning.

² *Saṁdānśā*- usually means 'tongs'. These poles are so called, because each pair of them holds the ridge-pole as a pair of tongs. In Beng. they are called *kāci* 'scissors', which gives the same idea.

³ *Pariṣvañjalya*- is probably a corruption for—*ṣvañjanya*-, 'that which is to be embraced (*viz.*, the ridge-pole, by the cross-poles on either side)'; cf. Ppp. reading, *pariṣvañcanadasya*. For interchange of *n* and *l*, cf. *kanyānā*- RV. 8. 35. 5: *kanyālā*-AV. 'maiden', *peśanī*-f.: *peśala*- 'beautiful', *mulālī*-AV: *mṛṇālī*- 'lotus-stem', and Wack. 1. 175 (c). *n*.

⁴ *Paladā*- seems to be a Prakritism for *pra-rada*-, containing the root, *rad*- in the sense of 'scraping', 'slicing', 'splitting', cf. *tāsara*:- *trasara*-, 'shuttle'.

to be found: the sling (*śikyā-*, v. 6), made of ropes, for hanging vessels on and the bamboo pole, sliced or intact, for hanging clothes on. The latter is hung down either from the crosspoles or from the ridge by means of cords tied to either end. When heavily laden, it would, of course, make a curve and thus resemble a head-band (*opasā-*, for which see below). This must be intended by *ākṣu-* in the verse under discussion (*viz.*, 9. 3. 8); the epithet 'thousand-eyed (*sahasrākṣā-*)'—which, under any circumstances, would be an exaggeration—referring to its knotty joints. These, oval and slowly rising, resemble the eyeball to some extent, and for this reason they are often referred to as the 'eyes' of bamboo, cane, sugar cane, etc., in Bengali and other modern Indian languages.¹

Accordingly, we may translate: "The out-stretched thousand-eyed pole, (like) a headband, hung down from (*avanaddha-*) and tied on to (*abhīhita-*) the ridge, do we unfasten with our spell". The two epithets *avanaddha-* and *abhīhita-* are significant as referring to the clothes-pole.

The RV. verse may be translated: "May I turn towards (*i.e.*, be inclined to give) a present for you, O wonderful ones, by the offering of a cow, like the aged son of Tugra (*viz.*, Bhujyu). Through your greatness, from water he goes to the earth; by you two (*vām*) his pole of distress is shattered, O adorable ones."

The pole here intended must be that, with slings at both ends, used for carrying loads (*vivadha-* or *vihaṅgikā-*, Hindi *bāhāṅg*), the idea being that he was thereby relieved of the load of distress that he had been carrying. I take here *apāḥ* as ablative singular of *áp-*, cf. Grassmann, s.v. *áp*, for use in singular; *kṣonī* as instrumental singular of *kṣonī-* 'earth', which is quite in consonance with the pada-pāṭha's considering it a *pragrhya*, cf. Ved. Gr. § 72. 2 (c), and the pada-text of *āṣṭrī* AV. 6. 27. 3b, *māhī* 18. 1. 39b etc.; *māhinā* = *mahi(m)nā*, the first vowel lengthened for the sake of metre and then confused with *māhina-*, which accounts for the accent; cf. *pāthiṣṭhām* AV.

¹ Nepali has *akhaṭo* for notches, which seems to be an extension of *akṣa-*.

14. 2. 6d (*patheṣṭhām*, RV. 10. 40. 13d), 'accented as if it were a superlative' (Wh.); and *vām* in d as instrumental dual, cf. RV. 1. 158. 3a, *yuktó ha yád vām Taugryāya perúr vi mádhya arṇaso dhāyi pajráḥ*, and ib. v. 4d, *mā mām édho dásatayaś citó dhāk prá yád vām baddhás tmáni khādati kṣām*. For the story of Bhujyu's deliverance from the waters onto the dry land, cf. RV. 1. 116. 3-5, 117. 14, etc.

ākṣya-

ēhi jivām trāyamāṇam párvatsyā'syáksyam : víśvebhír devaír dattám paridhír jivanāya kām. 4. 9. 1.

Previous Scholars : ' *parvatasya trikakunnūmno gireḥ akṣam asi cakṣur bhavasi* '—Sāyaṇa. '.... bist eine Salbe vom Gebirge (?)',—Grill, who referring to 19. 45. 3 (*parvatīyam āñjanam*), suggests an emendation to *āñjana-*. Quoting Roth's opinion that *ākṣya-* may mean 'belonging to the eye, i.e., an eye-ointment', he remarks that the characteristics of the remedy do not admit of such a limitation and that he can rather conceive of an epithet *akṣayya-* or *akṣara-*. "Come hither! thou art the living, protecting eye-ointment of the mountain given by all the gods as a safeguard unto life."—Bloomfield, who remarks in the notes, "Aksham does not mean 'eye', akshyam is otherwise unquotable. Nevertheless we have translated akshyam, for the passage seems to be a tantalising reverberation of Śat. Br. III. 1. 3. 12 (viz., *yatra vā Indro Vṛtramahamś tasya yad akṣy āsit tam girīm trāi-kakūdām akarot tad yad traikakūdām bhavati cakṣusy evai'taḥ cakṣur dadhāti*). He refers also to MS. III. 6.3. and TS. VI. 1. 1. 5, each of which gives a version of the same story. "Come thou, rescuing the living one; of the mountain art thou for the eyes (?)...."—Whitney, who remarks, "The meter indicates that the true reading at the end of **b** is *ākṣyam*....; but *ākṣya* is unknown elsewhere and its meaning in this connection is obscure."

The bad construction and obscurity of meaning which follow from the usual way of splitting **b** seems to suggest that we have to deal here with two words instead of three, viz., *párvatasya āsyáksyam*, 'living in the mouth of the mountain'. This would be a fitting epithet for *āñjana-*, one variety of the soft rock from which it is made being found in the cavities of some mountains, the other in the beds of certain rivers; cf. v. 10, *yádi vā'si traika-kudām yádi yāmunām ucyāse : ubhé te bhadré nāmñā....*, and *sauvīrāñjana-* and *sroto'ñjana-* in Vaidyaka, e.g., Dhanva. and Rāja., p. 125, Bhāvaprakāśa, Śrīveṅkaṭeśvara Press ed., p. 43. *Āsyáksya-* (to be read *āsiakṣia-*) contains the present stem of the

root *kṣi-* 'to live' (cf. pres. *kṣiyanti*) followed by the suffix *-a*, formed like *cakram-āśajā-* RV. 5. 34. 6, *a-paśy-ā-* ib. 1. 148. 5, *sadāprṇ-ā-* ib. 5. 44. 12, etc., Ved Gr. § 115. 3a, which (denoting the agent) normally accent the suffix. The verse may thus be translated: "Come thou! rescuing the living one, who art a liver in the mouth of the mountain; given by all the gods, an enclosure, as it were, for life."

The confusion of the copyist of the pada-pāṭha is easily accounted for in the reminiscence of the story referred to above and in the fact that *āñjana-* generally means an eye-ointment. I say, 'generally', because there are indications in the same hymn and elsewhere that it was applied to other parts of the body as well, being thus equivalent to an ordinary ointment or medicated oil. Cf. v. 4., *yāsyā'ñjana prasārpasy āngam-aṅgam párusparuh :* *túto yáksman vi bādhasa ugró madhyamaśir iva ;* v. 8, *trāyo dāsā āñjanasya takmā balāsa ād āhiḥ ;* and 19. 45. 5, *ākṣvaí 'kam mañim ekaṁ kṛṇuṣva snāhy ékenā pibai 'kam eṣām : cāturvīraṁ naiṣṭébhyaś cātúrbhyo grāhyā bandhébhyaś pári pātv asmān.*

In this connection may be considered *āhi-* in v. 8 quoted above. The present state of accent and the padapāṭha require us to take *ādāhiḥ* as two words and the commentator accordingly explains *āhi-* as 'snake-poisoning.' But coming together with *takmán-* (fever) and *balāsa-* (cold ?)¹ it would rather refer to some malady as Whitney also has suggested. No disease of the name, however, is known. I should think that it is one word, *ādāhi-* 'burning, i.e., the sore caused by burning,' cf. *ājāni-* 'birth' RV. 3. 17. 3, *ābhogí-* 'enjoyment' ib. 1. 113. 5, *saṁtani-* 'clashing noise', etc. As ointments, including medicated oils, are prescribed for fever, cold, and burnt-sores, in their various stages, this meaning would suit the context quite well.

ádrūkṣṇa-

yát te vāsaḥ paridhānam yām nívīm kṛṇuṣe tvám : śivám te tanvė tát kṛṇmaḥ saṁsparśé 'drūkṣṇam astu te. 8. 2. 16.

¹ *Balāsa-* is used frequently in the medical Śāstras as equivalent to *kapha-* or *ślesman-* 'phlegm', 'expectoration.' Cf. Aṣṭāṅghaṛdaya, Sūtra. 23, 19; Uttara. 40, 31; and B.R., s.v.

Previous Scholars: 'tac ca vastrañ samśparśe viṣaye adrūkṣaṇam arūkṣam yathā mārḍavam āśnute (for astu te) vyāpnoti gacchati tathā kṛmāḥ.'—Sāyaṇa. '...nicht rauh sei's zur berührung dir'—Ludwig, p. 497. '...puisse ce contact t'être une caresse'—Henry. '...not rough to thy touch shall it be'—Bloomfield. '...be it not harsh to thy touch'—Whitney, noting that "SPP. reads 'with all his authorities' *adrūkṣaṇam* in d. Our mss. might doubtless all be understood in the same way, but some of them look more like *-ḍū-* or *-dū-*; *-rū-*, which our text unfortunately gives, is not found in any; neither *rūkṣa* nor *drūkṣa* appears to be met with elsewhere."

Ādrūkṣaṇa- is undoubtedly the correct reading, which even the corrupt '*duksaṇam* of Ppp. points to. The word apparently contains the root *druh-* 'to harm', followed by the suffix *-sna*, Ved. Gr. § 118, and preceded by the negative particle. The absence of aspiration in *-dru-* points to the fact that *-kṣ-* in cases like this represents an earlier *-gṛh-*,¹ which has been lost in Sanskrit, Wack. I. § 209. a.

The lengthening of the root-vowel is similar to that found in *tīkṣṇā-* 'sharp': *tīj-* 'to sharpen', *tigmā-*, TS. *hālīkṣaṇa-*: VS. *halīkṣaṇa-* 'a kind of animal', *śīkṣā-*: *śīkṣā-* 'phonetics', which, according to Wack. I. § 39. n., have their *ī* from the desiderative, where *ī* is found several times before *-kṣ-*, partly in place of older *i*. To these may be added *nīkṣana-*: *nīkṣ-* 'pierce,' and probably *dīkṣ-* 'to initiate a pupil': *dis-* 'to direct' and *rūkṣa-* 'rough': *ruj-* 'to break', 'to harm', with the same underlying idea as in *ādrūkṣaṇa-* (BR. connect it with *rūṣ-* 'to make dusty', which is not convincing, both as regards meaning and change of *-ṣ-* to *-k-*, cf. Wack. I. § 118. n.). As instances of the lengthening of *u* gives Wack., loc. cit., *pratyavarūhya*: *pratyava-ruh-* (Aufrecht, AB. 427), *nirūhya*, AB. 7.5.1: *nir-ūhya*, *tūṣṇīm* 'silent': *tūṣ-* 'to be silent', VS. *sūmnā-*: elsewhere, *sumnā-*, Up. *sūkṣma-*: VS. ŚB. *sukṣmā-*.

It will be seen in the above instances that the *i* or *u*

¹ Other instances from the RV. are: *dākṣat* 1.130.8, 2.4.7, *dakṣi* 2.1.10, *dakṣi* (voc.) 1.141.8, *dakṣūṣaḥ* (g.s.) 1.141.7, *dākṣoḥ* (g.s.) 2.4.4: *dah-* 'to burn'; *aduṣat* 1.33.10, *aduṣata* 1.160.3, *duṣaḥ*, 7.4.7, *duṣān* 1.121.8, *dūdūṣan* 10.61.10, 74.4, *dūdūṣat* 7.18.4: *duh-* 'to milk', etc. In all these cases the pada-text replaces *d* (the second one in reduplicated stems) by *dh* after the manner of later Sanskrit. Cf. Wack. I. § 160.

in each case is followed by a conjunct whose last member or the last two, when it consists of three, are continuatives. Such conjuncts are, of course, easier to be pronounced as one whole, whether at the beginning or in the middle of a word. There grew up thus a dialectical tendency, as testified by TPr. 21.7.9 (mentioned in Wack. I. § 240. b), to consider such a conjunct in the middle of a word as belonging to the following vowel. The heaviness of the immediately preceding vowel, which is usual before a conjunct, being thereby shaken, there was occasion for a compensatory lengthening which is what we have in the above instances. The reason, then, why this phenomenon is not universal may possibly lie in the fact that the spelling was constantly corrected, where etymological connections were obvious.

Adrūkṣṇa- would thus mean 'unharming' (cf. *druhila-* in Mān. Śr. 2.14.14, .. *druhilam ahataṁ vāsaḥ paridhāya*., 'putting on rough, new clothes') in the above passage: "That which is thy cloth for putting round, the waist-strip that thou makest; we make it auspicious for thy body, be it unharming in touch to thee."

adroghāvitā

kṛṇutā dhūmāṁ vṛṣaṇaḥ sakhāyó 'droghāvitā vācam áccha : ayám Agniḥ pṛtanāśāt suvīro yéna devā āsahanta dāsyūn. 11.1.2=RV. 3.29.9, which has *kṛṇota*.. *vṛṣaṇam* in a, 'sredhanta itana vājam áccha' in b, and *devāso* in d.

V. L.: Wh.'s collation-book gives *-avitāḥ* in b as pada-reading without note of variant. SPP. gives *-avitā*, following one or two of his mss. and the commentator. Ppp. is corrupt, but has in b, *adroghā vitā vātam matsa*.

Previous Scholars: '*adrohakāriṇām sucaritrūṇām avitā rakteitā vācam áccha ...ggrūpām vācam abhilakṣya*,'—Sāy. 'Adj. Wahrhaftigkeit liebend'—BR. Bloomfield, p. 611, thinks that the Śaunakīya text scarcely yields sense in b, and that the RV. and the Ppp. texts suggest the reading, *adroghā vitā vājam áccha* or *adroghā āveta* etc., on the basis of which he translates: 'unharmd by wiles go ye into the contest.' Henry translates b, 'dans la direction de la parole (sacrée) confiants dans la faveur du (Dieu) inoffensif.' "Make ye smoke, O ye bulls, companions, ye that are aided by the unhateful (?), unto speech: the Agni (is) fight-overpowering, having good heroes, by whom the gods overpowered the barbarians"—Wh.

Adroghāvitā vācam āccha seems to be an exact paraphrase of *āsredhanta itana vājam āccha* in RV. *Adroghāḥ* and *āsredhantaḥ* both mean 'unharming' or 'unharmed.' For double Sandhi between *ādroghāḥ* and *avitā*, see under *eru*. The meaning 'to move', 'to go', for *av-*, given in the Dhātupāṭha and quoted by BR., has to be assumed for several cases: for instance, *avatkā-* in *adó yád avadhāvaty avatkā́m ádhi párvatāt: tát te kṛṇomi bheṣajám súbheṣajám yáthā 'sasi*, AV. 2.3.1, 'what runs down yonder, gliding off the mountain', etc.¹; *āvani-*,² 'stream', 'river', or 'course of river', connected by some with *av-* 'to protect' and by others with *áva* 'down', both unsatisfactory: *ud-ávantaṁ* in *ahám enā́v údatiṣṭhipaṁ gāvau śrāntasádāv iva: kṛkṛtāv iva kṛjantāv udávantaṁ vṛkāv iva*, AV. 7.95(100). 2. 'I have made these two stand up like two weary-sitting cows: barking like dogs (du.) springing up like wolves (du.)'³; *pra-av-* in *marúdbhiḥ prácyutā meghāḥ právantu pṛthivīm ánu* AV. 4.15.9 c, d, 'let the clouds dropped forth by the Maruts glide along the earth'⁴, etc. For the older form *avita* instead of *avata*, cf. RV. 7.59.6, *á ca no barkhíḥ sádatā 'vitā ca spārkhāṇi dātave vásu*.

Vācam is a case of de-voicing, which, so common in the Ppp., is also found several times in the Śaunakiya text; cf., for instance, *áva-tīryatiḥ* (mss.) for *-dīrya-* (Wh.) in 19.9.8d, *sám no bhūtmir vepyamānā sám ulkā nírhatam ca yát: sám gāvo lóhitakṣīrāḥ sám bhūtmir ávatīryatiḥ; vitāvati* for *vidhā-*

¹ Whitney renders "What runs down yonder, aiding (?) off the mountain," and remarks, "*Avatká* (*ava 'itkám*: quoted in the comment to Prāt. i. 103: ii. 38; iv. 25) is obscure, but it is here translated as from the present participle of root *av* (like *ejatká*, v. 23.7. [cf. *abhimādayatká*, QB., *vikeṣatká*, VS.]); this the comm. favours (*vyādhiparihāreṇa rakṣakam*)."

² Johansson, IF. 2, 62, derives *āvani-* and *avatká-* (fn. 2) from an I.-E. root *eye-* 'to be wet.' Cf. also Persson, *ib.* 35, 200.

³ "...like (two) growling dogs, like (two) lurking (? *ud-av*) wolves,"—Whitney, noting, "The comm. explains *udávantaṁ* by *goyūthamadhye vatsūn udgrhya gacchantau*: Henry renders, 'that watch one another' [He would reject *ud* in a]".

⁴ Whitney renders c, d: "let the clouds, started forward by the Maruts, show favour (*pra-av*) along the earth."

(BR.) in 12.2.38d (of which *c*, *d* are repeated as *c*, *d* of v. 52), *mūhur gṛdhyaiḥ prā vadaty ārtim mārtyo nītya : kravyād yān agnir antikād anuvīdvān vitāvati ; priyāsam* for *bhriyāsam* (Sāy., Wh., Weber) in 3.5.4c, *Somasya parṇāḥ sāha ugrām āgann Indreṇa dattó Vāruṇena śiṣṭāḥ : tām priyāsam bahú rócāmāno dīrghāyutvāya śatásāradāya ; bhārcikāḥ* (majority of SPP.'s and one of Wh.'s mss.) for *-rjīkāḥ* in 18.1.30c ; *mathavyān* for *madhavyān* in 2.35.2c ; *yāti* for *yādi* (Wh.) in 10.3.6b, *svapnām supitvā yādi pāśyāsi pāpām mṛgāḥ sṛtīm yāti dhāvād ājuṣṭām : parikṣavāc chakūneḥ pāpavādād ayām mañir varanó vārayisyate*, etc.

aparāparaṇāḥ

avāstūm enam āsvagam āprajasam karoty aparāparanó bhavati kṣīyāte. 12.5.45. (12.11.7). *yá evām vidúṣo brāhmaṇasya kṣatriyo gām ādatté*. v. 46.

Previous Scholars : 'Adj. ohne Forsetzung, ohne Nachkommenschaft',—BR. "Elle le prive de fortune, de patrimoine, de posterité : il n'a plus ni ancêtres ni descendants, il perit. . .,"—Henry. "Celui (*viz.*, *sense*) de *aparāparaṇó* paraît ressortir à la fois du contexte et de l'analyse du mot,"—*ibid.*, commentary, p. 259. "Without abode, without home, without progeny, she makes him : he becomes without succession (?); he is destroyed :"—Whitney.

BR. and Henry evidently connect *aparāparaṇāḥ* with *parā-para-* which expresses the idea of relativity such as, 'far and near', 'prior and posterior', 'before and behind', etc. But how they explain the suffix *-na* is not clear. In its absence it would rather have meant 'without anything else to stand by, far or near, before or after, in future or in the past', 'all alone by himself', 'stranded in the world'. A change in accentuation would, however, enable us to see in it two words (with double Sandhi), **āparāḥ* 'devoid of riches (: *rai-* 'riches')' and **āparaṇāḥ* 'devoid of pleasure', cf. *āpavrata-*, *āpodaka-* etc. For the correspondence, *ā-* (before consonants) : *āy-* (before vowels), cf. Wack. I. § 91, Ved. Gr. § 362. Compare also *śatá-rā-* RV. 10. 106. 5, which, according to Grassmann and Macdonell (*loc. cit.*), has *rai-* for its second member.

arātaki-

éyam agann óṣadhīnām vīrúdhām vīryāvati : ajaśṛṅgy arātaki tīkṣṇaśṛṅgi vy ṛṣatu. 4. 37. 6.

Previous Scholars: "*arā adātāro himsakāh tān asmāt śhānūt aṣayati uccāṣayati¹ti arāṭakī; tīkṣṇaśṛṅgī tīkṣṇe ugragandhe śṛṅgākṛtī phale yasyāḥ evaṅguṇavīśiṣṭā,*"—Sāyaṇa. "N. der Pflanze *Agagrūgī* oder *Beiw.* derselben. Vielleicht verwandt mit *arāla*."—BR. "Hither hath come this mighty one (*vīryāvanta*) of the herbs, of the plants; let the goat-horned *arāṭakī*, the sharp-horned, push out".—Wh. Ludwig and Bloomfield also do not translate *arāṭakī*, nor *ajāśṛṅgī*, and they consider *tīkṣṇa-śṛṅgī* as if in the instrumental ('with its sharp horns').

Arāṭa- in *arāṭakī* is evidently the same word as *arāḍa*-¹ in MS. 2. 5. 9, p. 59. 17, *arunās tūparās caitreyo devānām āsīñ (?) śyētō 'yāhśṛṅgaḥ 'saineyō 'surānām, té 'surā utkrodīno 'carann, arāḍo 'smākaṁ tūpa 3 ro 'mīśām iti*, and *arāḍī-* in Ś.Br. 4. 5. 5. 5, *atha yad upāśmī²b, hṛtvā ūrdhvaṁ anumārṣti tasmād imā ajā arāḍītarā ākramamāṇā iva yanti*, and in TS. 5. 6. 21. 1, *vārunī kṛṣṇé vaśé arāḍyau² divyāv ṛṣabhaū parimaraū*. Sāyaṇa explains *arāḍyau* in TS. as *ucchritaśṛṅgau* 'high-horned', but in view of the passage from MS. quoted above, where *arāḍa-* is contrasted with *tūparā-* 'hornless', the meaning seems to be simply 'horned'. The first element in *arāṭa-*, viz., *ara-*, is most probably connected with *arā-* 'spokes', *ala-* 'sting of the scorpion (or, of an insect in general, cf. *alin-* 'bee')', *ārā-* 'awl', etc., all denoting something pointed, considering how frequently the idea of piercing is associated with *śṛṅga-* 'horn', cf. *śīṣīte śṛṅge rākṣase vinīkṣe* RV. 5. 2. 9d, 'he sharpens his (two) horns in order to pierce the demon.' The second element is the suffix *-ṭa*, so frequently found in Apabhraṁśa. It is probably identical with the suffix *-ta*,³ cerebralised through the influence of the neighbouring *r*-sound,

¹ Sans. *ṭ*, between vowels, regularly becomes *-ḍ-* in Prākṛit, and most of the modern Indo-Aryan vernaculars, cf. Pischel, Prak. Gramm. § 192; Geiger, Pali Gramm., § 38.

² Sāyaṇa (followed by others) connects *arāḍyau* with *ṛṣabhaū* and accordingly takes *arāḍyā-* as the stem; but in view of the other two passages it seems preferable to take *arāḍī-* as the stem, the word qualifying *vaśé*.

³ Suffix *-ta* is found in *an-ap-ta* RV. 9. 16. 3 'not watery': *ap-* 'water', *antita-* AV. 6.4.2, 8.5.11 'near at hand': *ānti-* 'near', *āmanyuta-* AV. 12. 3. 31 'not wrathful': *manyū-* 'wrath', *avatā-* 'well': *āva* 'down', *pārvata-* 'mountain' (lit., 'rugged'): *pārvan-joint*, *śrómata-*: **śroman-* (Grassmann), etc. It appears as *-ita* in *puspita*, *phalita*, etc.

although not immediately preceding.¹ For lengthening of the stem-vowel next preceding the suffix and a similar cerebration, cf. *kṛkālā*- 'neck-joint': *kṛka*- 'throat', *śṛṅgūṭā*- '*Trapa bispinosa*': *śṛṅga*- 'horn'.

Later Sanskrit *arāla*- 'bent', 'curved', 'crooked', must be a further development of the same word. From 'horned' to 'bent like a horn' seems to be an easy step. Intervocalic *t > d > l* (l) is a common phenomenon in middle Indian, cf. Pischel, *Prak. Grammar*, § 238; Geiger, *Pali Grammar*, § 386.

As is clear from the quotation from Sāyana above and from the synonyms *viṣāṇikā*- and *meṣaśṛṅgī*- given in the *Dhanvantarinighaṇṭu*, p. 23, the names and various epithets of this plant (*Odina pinnata*) are due to the hornlike shape of its fruit. The last two pādas of the above verse may be translated: "Let the horned *ajaśṛṅgī* ('goat-horned'), the sharp-horned, (or, with its sharp horns), pierce (the Gandharvas and Apsarases, mentioned above)." Cf. *arāyyām brahmaṇaspate tīkṣṇaśṛṅgo dṛṣṇann ihi RV. 10. 155. 2*, *śṛṅgābhyām rākṣa ṛṣaty āvartim hanti cākṣuṣā AV. 9. 4. 17*, etc.

alajī-

visalpāsya vidradhāsya vātīkārāsya vālajéh: yāksmāṇām sārveṣām viṣām nīravocam ahām tvāt. 9. 8. 20.

Previous Scholars: *Alajī-* has been rightly identified by BR. and others with *alajī-* of the medical Śāstras, but the meaning of the latter has unfortunately been narrowed down, doubtless through an oversight, to 'a disease of the eye', and Bloomfield goes so far as to render it with 'inflammation of the eyes'. Henry reads *bālajī-* instead. Whitney does not translate it.

As a matter of fact, *alajī-* appears to be a kind of boil which may be formed in any part of the body. BR. were misled by the occurrence of the word among diseases of the eye in *Suśruta*, *Uttara*. Chap. 2, and thought they found support in the word *andhālajī-* (*ghanām avaktrām pīḍakām uṣṇatām parimaṇḍalām: andhālajīm alpapūyām tām vidyāt kaphavā-tajām*, *Suśr.*, *Nidāna*. Ch. 13, 6) which is simply a boil without a

¹ Cf. *Pā. paṭi: prati*, *Pā. pāthama-: prathama-*, *Saṃh. dārvāghāṭa-* class. *cārvāghāṭa-: āghāṭa-*, *garuḍa-: garutmant-*, class. *asṛpāṭa-* 'bleeding' (lex.): *asṛk-pāṭa-*,—Wack. I. § 146 (a), para 5.

mouth. Bhelasamhitā, p. 91, considers the fifth layer of skin (of which it counts six layers) as the base of *alajī*- and *vidradhi*-, and Suśruta, Sūtra. Ch. 2. 7, 9, considers it as due to the morbidity of the flesh, along with various kinds of tumours and swellings (*adhimāmsā*-*rūdā*-*rō*-*dhijihvo*-*pajihvo*-*pakuṣa-gala-sundikā*-*lajī*-*māmsasamghātau*-*śṭhaprakopa-gala* [*ganḍa*]-*ganḍa-mālā-prabhṛtayo māmsadoṣajāḥ*). Vāgbhaṭa counts it among boils due to Gonorrhoea (*prameha*), *dahati tvacam utthāne bhr̥ṣam kaṣṭhā visarpiṇī* : *raktakṣṇātīṭṭi-sphota-dāha-moha-jvarālajī*, Aṣṭāṅgahr̥daya, Nidāna. 10, 39 (cf. Suśruta, Nid. 6. 14, 18), '*alajī* burns the skin, while rising, is very troublesome, expansive, reddish black, and attended with severe thirst, eruption, inflammation, fainting, and high temperature'; among diseases of the face, *ganḍālajī sthiraḥ śopho ganḍe dāhajvarānvitah*, ib. Uttara. 21. 12, '*a ganḍālajī* is a firm tumour on the cheek, attended with inflammation and high temperature'; among diseases of the eye, *kanīnasya'ntar alajī śopho ruk-toda-dāhavān*, ib. Uttara. 10. 9 (cf. Suśruta, Uttara 2. 8.), '*alajī* is a tumour in the pupil with pain, pricking sensation, and inflammation'; and elsewhere. A comparison of the above passages would point to its being a boil or tumour similar to *vidradhi* (abscess), but much smaller.

ālpaśayu-

yé mā krodhāyanti lapitā hastinām maśākā iva : tān ahānī manye dūrhitān jāne ālpaśayūn iva. 4.36.9.

V. l.—Sāyaṇa has *lipitāḥ* (= *upadigdhāḥ*, *saṁkrāntāḥ*) in a, and *dūrhatān* (= *duṣṭāhananena viṣayikṛtān*) in c. The pada- mss. read *lapitā*, which SPP. emends to *-tāḥ*. Whitney suggests emendation to *lapitvā*.

Previous Scholars : '... *jāne janasaṁghe tatsaṁcārasthale avastihān ālpaśayūn*, *parimāṇatāḥ*, *alpakāyāḥ śayanavabhāvāḥ saṁcārakṣamāḥ kṛtā ālpaśayavāḥ*, *te yathā prāṇisaṁcāreṇa hanyante tadvad aham anāyāsena apunarbhavam hanmītyarthaḥ*.'—Sāyaṇa. 'Ein bestimmtes lästiges Insekt oder dgl.'—PW. (V. 1055), and others have followed ('Ungeziefer'—Grill, 'small vermin'—Bloomfield, 'mites (?)'—Whitney), except Ludwig, who translates : 'die mich erzürnen, zum sprechen gebracht (wie fliegen den elefanten) | mein ich, sind sie unglücklich, nur kurze zeit im volk verweilend. ||' Grill ('durch Gessumm') and Bloomfield ('with their jabber') seem to consider *lapitā* as if in the instrumental.

The redundant syllable in the first pāda and the two obscure words *lapitā* (or *lipitāḥ*) and *ālpaśayu-*, which can hardly be

reconciled with the context in a satisfactory manner, make it obvious that the passage is corrupt. The meaning of *ālpasāyu-* as given by Sāyaṇa and hesitatingly followed by others is a mere guess. The word does not appear to be found anywhere else. *Śayu-* is found elsewhere in the sense of 'the sleepy one', especially the snake called *ajagara*, or of 'couch' as in *śayutrā* (RV.). Neither of these meanings would suit *ālpasāyu-*, which, as a Bahuvrihi, would mean 'one having few *śayus*'. On the other hand, the adjective *dūrhitān*, which means 'miserable' as in RV. 8. 19. 26 (*nā tva rāsīyā 'bhīśastaye vaso nā pāpatvāya santya : nā me stotā 'mativā nā dūrhitah syād Agne na pāpāyā*), suggests that *ālpasāyūn* is probably a corruption for *ālpapaśūn* (so also Grill, p. 139). Compare, AV. 12. 4. 25, *anapatyām ālpapaśūm vaśā kṛṇoti pūruṣam*, and 4. 17. 6, *ksudhāmārām tṛṣṇāmārām agotām anapatyātām*, where, as in many other places, want of cattle is considered equivalent to misery. The process might have been this : by an unconscious metathesis in the mind of the copyist *ālpasāpūn* was written in place of *-paśūn*, which then was easily simplified to *-śayūn*, helped by the similarity of the letters *p* (प) and *y* (य)¹ as well as by the comparative intelligibility of *-śayu-* as against *-śapu-*.

The first hemistich seems to have originally read, *yé me dhāyanti lohītā* (or *-tām*) *hastīno maśākā iva*. The first step seems to have been probably the intrusion of the root *krudh-* from the following verse, after which *lohītā* (or *-tām*) might have been

¹ Another curious instance of confusion of these two letters, followed by a syncope of the preceding vowel, appears to be *abhīśastyā-* in 6. 120. 2, *bhūmīr mātā 'ditir no janītram bhrātā 'ntārikṣam abhīśastyā naḥ : dyāúr naḥ pitā pitryāc chām bhavāti jānim gtvā mā' va patsi lokāt*, which is of such an obscuring character that Whitney is forced to remark ; 'the variants are of the kind that seem to show that the text was unintelligible to the text-makers, and that we are excusable in finding the text extremely obscure'. If, however, we see *abhīśastyā(h) < -śastiyāh < -śastipāh*, the meaning is quite clear : "The earth our mother, Aditi our birthplace, the atmosphere our brother, are our protectors against imprecation ; may heaven our father be weal to us from paternal (guilt) ; having harmed my relatives, may I not fall down from the wished-for-world". The reading in 2, *ābhīśasta énaḥ*, in TA. 2. 6. 29 is due to a different kind of confusion, that between *p* (प) and *e* (ए) ; thus, *ābhīśasta énaḥ < -śasti panah < -śastipā naḥ*. For other examples, see *eru*.

consciously changed to *lapitā* (‘jabbering’?) in order somehow to agree with it and, of course, the genetives *me* and *hastino* to the corresponding accusatives. Sucking of blood being what is expected of the *piśācas*, the eaters of raw flesh (cf. AV. 5. 29. 9, *kravyādām Agne rudhirām piśācām*), against whom the whole hymn is directed, the verse may be translated (with these emendations): “Those who suck my blood as mosquitoes that of the elephant; them I consider wretched, as, among the people, those who have few cattle”.

āvarjūṣiṇām

turāṇām āturāṇām viśām āvarjūṣiṇām : samaitu viśvato bhāgo antarahastām kṛtām māmā. 7. 50(52). 2.

tvām no vāvav eṣām āpūrvyaḥ sōmānām prathamāḥ pītīm arhasi sūtānām pītīm arhasi : utō viśānmatīnām viśām vavarjūṣiṇām : viśvā it te dhenāvo duhra āśīram gṛhātām duhrata āśīram. RV. 1. 134. 6.

Previous Scholars: ‘*dyūtakriyām aparityajantīnām*’,—Sāyaṇa on AV. “Ob reich sie/sind oder nicht, die Leute helf kein Widerstand;”—Grill. “Of the quick, of the slow, of the people that cannot avoid it (?), let the fortune come together from all sides, my winnings in hand”.—Whitney. “The meaning of *āvarjūṣiṇām* in **b** is extremely problematical; the translators “wehrlöss” etc. Comparison with *viśām vavarjūṣiṇām* RV. 1. 134. 6. and the irregularity of the unreduplicated form, make the reading very suspicious; Ppp. has instead *devayatiṁ*....”—*ibid.*, notes. Grassmann and the RV. translators in general consider *vavarjūṣiṇām* as containing *vṛj-* ‘to spread’, thus meaning ‘those who have spread the kuśa-grass’.

The meaning given to *vavarjūṣiṇām* in RV. may suit the context quite well, but *viśām vavarjūṣiṇām* and *viśām āvarjūṣiṇām* are so much alike that one cannot help thinking that they probably express the same idiom and contain essentially the same words. Both *vavarjūṣiṇām* (: *vṛj-* ‘to spread’) and *āvarjūṣiṇām* (: *vṛj-* ‘to give up’) are irregular if they are really perfect participles with *-vas*, the former because there is scarcely another example in Sanskrit of *-vas* with the strong stem of the perfect,¹ and the latter because of the want of reduplication. The Ppp. reading *devayati(nā)m* ‘worshipping the gods’ in the

¹ Cf. Ved. Gr. § 491-92: Brugmann, Grundriss § 136. para. 4, “die Wurzel silbe erscheint meist in Tiefstufengestalt, regelmässig im Arischen....” The latter, *loc. cit.*, notes some exceptions from Gr. and Goth.

corresponding passage seems to be a paraphrase of *avarjūṣiṇām* in the Śaunakiya text. For the phrase, cf. RV. 1. 36. 1 (*viśām devayatinām*), 1. 77. 3, 3. 6. 3, 7. 69. 3 (*devayāntīr viśāḥ*). Now, *avarjūṣiṇām*, if containing *avas-* 'help, protection (of the gods)' and root *juṣ-* 'to enjoy', 'to relish', with suffix *-i*, would give almost the same idea. The Rigvedic passage might in that case be considered as containing *viśām u avarjūṣiṇam*, which would first become *viśām v avar-*, as in VS. 23. 44, *sām v astu tanvè táva*, or AV. 6. 56.3, *sām v āsnā 'ha āsyām*, and later on, when the meaning had become obscure with the consequence that *vavarjūṣiṇām* was considered one word, *-m* would naturally be changed to Anusvāra. Change of *-as* to *-ar* is not regular, but there are instances. Cf. *ánar-viś-* RV. 1. 121. 7: *ánas-* and Wack. I. § 28 (γ). Or else, which is more likely, *ávar-* may be a parallel stem with *avas-*, just as *amnar-*: *amnas-* (Pāṇ. 8. 2. 20), *usár-*: *usás-*, *ūdhar-*: *ūdhan-*: *ūdhas-*; *áhar-*: *áhan-*; *ratharyati*: *rátha-*, *vádhar-*: *vadhá-*, *vanar-* in *vanargú-*, *vanársád-*: *vána-*, *saparyati-*: *sap-* 'to worship', etc.

Avár- in *avír mahá Indra dādṛhí śrudhí nah śusóca hí dyauh kṣā ná bhīṣā adriṇā ná bhīṣā adriṇāh* RV. 1. 133. 6, in the hymn just preceding the one considered above and attributed to the same Parucchepa Ṛṣi, may also be the same word. It has been so far considered an instance of *avás-* 'downwards', —the only instance of its ending in *r*. But its identification with *avas-* gives a much better meaning, when *dādṛhí* (which has been tabulated by Grassmann under *dar-*, *dir-*, 'to burst', 'to split up', with a query) is, at the same time, considered a form of the root *dr-* 'to take notice of', 'to regard', which would be quite regular: "Take notice of our great cordial (Grassmann, s.v. *avas-*, meaning ii), O Indra, (and) listen to us: for the heaven has burnt like the earth (?) for fear, for fear of heat, O you carrying stone . . ." If that be the true meaning, the explanation of the present accentuation lies in the confusion of *dādṛhí* as above noticed.

aśvaksabhā-

isirā yósā yuvatír dāmūnā rátrī devásya Savitúr Bhágasya : aśvaksabhā suhávā sámabhṛtasrīr á paprau dyāwāpṛthivī mahítvā,
19. 49. 1.

Previous Scholars: "*asūni āsūni svaviṣaye ēghra-pravṛttini akṣāni cakṣurādindriyāni abhibhavati tiraskaroti*" *ti asvakṣabhā, cakṣurādīnīrodhike* 'ti yāvat. yad vā 'asvasya budhnam puruṣasya māyūm 'ity uttaratra vakṣyamānavād ayam arthaḥ: asvān kṣāpayati kṣapayati 'ti asvakṣū, asvakṣū bhā dīptir yasyāḥ sū." — Sāyaṇa. "The lively woman, household maiden, night, of god Savitar, of Bhaga, all-expanded, of easy invocation, of assembled fortune (?-*ṛī*), hath filled heaven-and-earth with greatness". — Whitney. "In c, all the mss., with the comm. and SPP., read *açvakṣabhā* (*açvā kṣabhā*), which, as being unintelligible, our edition emends at a venture to *viçvā-vyacāś*, and the translation follows the latter, for lack of anything better. Ppp. reads *açvakṣarā*." — *Ibid.*, notes.

The correct reading may probably be *asvakṣubhā* 'restless or swift like a horse': *kṣubh-* 'to put in motion,' 'make restless,' cf. *kṣubhā* (Grassmann, "*kṣubh*, f., schnelle Bewegung") in RV. 5. 41. 13, *vidā cin nū mahānto yé va évā brāvāmo dasmā vāryam dādhanāḥ: váyas canā subhva ā va yanti kṣubhā mātām anuyatām vadhasnāḥ*. If this be the true reading and meaning, it would lend the idea of swiftness to the verbs *ā paprau* in d, and *āti aruhat* in v. 2 a.

asamsūktagilā-

Rudrāsyaī 'labakārēbhyo 'samsūktagilēbhyah: idām mahā-syebhyah svābhyo akaram nāmah. 11. 2. 30.

Previous Scholars: "To Rudra's howlmaking, unhymned-swallowing (?), greatmouthed dogs I have said this homage." — Whitney, who notes, "The obscure *asamsūktagilā* (Ppp. *-girebhyas*) is paraphrased by the comm. with *asamīcinam açobhamāna-vacanām gṛṇāti bhāṣante*. How *asamsūkta* should come to mean 'unmasticated' as given in the Pet. Lexx. does not appear. The translation given above conjectures 'not having a hymn with it'". "Aux hurleurs de Rudra, | qui dévorent ceux qui n'ont point d'hymnes [à leur chanter]. . . .", — Henry, who remarks in the commentary, "Je lis *asūkta* 'dépourvu d'hymnes,' le sens implicite étant: 'par conséquent, ils ne nous dévorent pas, nous qui avons un hymne à te chanter'".

The correct reading appears to be *asamsūta-gilēbhyah* 'swallowing what is not properly cooked (or not cooked at all)'; *sūta-*, past participle of *svād-* (alternating with *sūd-*, cf. *sūda-* 'cook' and Wack. I. § 20 and § 79 b) 'to make tasteful', 'to cook', formed in the same way as *nuttā-*: *nud-*, *vittā-*: *vid-*, *sattā-*: *sad-*, etc. The mistake may be due to one of the following reasons: (i) *tt* (त्त) and *kt* (क्त) are very easily

confused: (ii) *kt > tt* in Pāli, Prāk. and the vernaculars, this being known to the reader or writer, a mistaken attempt to re-Sanskritise it is conceivable; and (iii) *sūkta-* being in much more general use than *sūta-*, an emendation of the latter, if it is not understood, to the former is also conceivable. It will be seen that 'uncooked-swallowing' is a much happier epithet for dogs than any other that could come from *asam-sūkta-*.

āharjāta-

sām vo goṣṭhēna suśādā sām rayyā sām sūbhūtyā: āhar-jātasya yān nāma tēnā vah sām srjāmasi. 3. 14. 1.

ā tvā cṛtatv Aryamā Pūṣā Bṛhaspātiḥ: āharjātasya yān nāma tēna tvā 'ti cṛtāmasi. 5. 28. 12.

Previous Scholars: '*ahany ahani jāyata ity āharjātaḥ prāniviśeṣaḥ, tasya yān nāma āharjāta iti tena nāmnā.*'—Sāyaṇa on 3.14.1. Whitney renders *āharjātasya yān nāma* in both the places with 'that which is the name of the dayborn one' and comments (under 3.14.1). "The obscure third pāda is found again below as V. 28. 12.c; it is altogether diversely rendered (conjecturally) by the translators (Weber, "with the blessing of favourable birth"; Ludwig, "with all that which one calls day-born"; Grill, "with whatever a day of luck brings forth"); R. suggests 'with all (of good things) that the day brings, or that is under heaven': none of these suits the other occurrence." "..... 'auspicious' comes very near its sense. Its opposite is *anahar-gāta*, Sāṅkh. Sr. XIV, 51, 2-5 'born on an unlucky day' = *pāpa-nakṣatre gātaḥ*, Kaus. 46, 26 and elsewhere..... Either it is 'born on a good (*punya*) day' or 'born by day in distinction from night' (cf. *naktamgāta* I. 23. 1.).... 'with the name' might mean 'with kind or species', cf. V, 4, 8."—Bloomfield, p. 351.

It seems that *āharjāta-* here probably refers to the god Bhaga and that there is a pun upon the word, as it also means 'luck'.¹ Cf. AV. 19.45.9, *Bhāgo mā bhāgenā'vatu*; 3.16.5, *Bhāgo evā bhāgavā astu devās tēnā vayān bhāgavantāḥ syāma*; 14.1.34, *sām Bhāgena sām Aryamā sām Dhātā srjatu vārcasā*, etc. Bhaga is frequently mentioned together with Aryaman, Pūṣan, Bṛhaspati, etc. (cf. AV. 3.20.3, 6.4.2, 6.74.1, 14.1.50, etc.),

¹ Cf. Maconell, Ved. Myth., p. 45, "The word *bhaga* also occurs about twenty times in the RV. with the sense of 'bounty, wealth, fortune', and the ambiguity is sometimes played upon."

and might naturally be expected in 5.28.12 as well as in 3.14.1 (the latter immediately followed by, *sám vah sṛjatu Aryamā sám Pūṣā sám Bṛhaspátih : sám Índro yó dhanañjayáh* . . .). In RV. 1.123.5, Uṣas is called sister of Bhaga, which suggests that the latter was a morning deity, probably a particular aspect of the sun.¹ AV. 3.16. (=RV. 7.41.), devoted to Bhaga, is composed as if to be chanted in the morning. This supports the above contention and makes it plausible that *prātarjātām* in v. 2, which is generally translated as 'early-rising' and which Sāyaṇa (on RV.) takes as two separate words, is probably a corruption of *prātarjātām* 'born in the morning', essentially the same as our *āharjāta*-.

āṇḍīka-

esā yajñānām vitato bāhiṣṭho viṣṭārīnam paktvā divām ā viveśa : āṇḍīkaṁ kumudaṁ sāntanoti bīsam sātūkaṁ śāphako mulāli : etās tvā dhārā ūpa yantu sārvaḥ svargé loké mādhumat pinvamānā ūpa tvā tiṣṭhantu puṣkarīṇāḥ sāmāntāḥ. 4.34.5.

nā'sya kṣētre puṣkarīṇī nā'ṇḍīkaṁ jāyate bīsam : yāsmīn rāṣṭrē nirudhyāte brahmacājyā 'cityā. 5.17.16.

Previous Scholars: "This extended, is of sacrifices the best carrier; having cooked the *viṣṭārīn*, one has entered the sky; the bulb-bearing lotus spreads (*sam-tan*), the *bīsa*, *ṣalūka*, *śāphaka*, *mulāli*: let all the streams (*dhārā*) come unto thee swelling honeyedly in the heavenly (*svargā*) world; let complete (*sāmanta*) lotus-ponds approach thee."—Whitney (4.34.5). "Not in his field is a lotus-pond, the bulb (? *bīsa*) of the bulb-bearing lotus is not produced (*jan*), in whose etc., etc."—*ibid.* (5.17.16). Under 4.34.5 he notes, "The mss. (with the exception, doubtless accidental, of our P.K.) all read *bāhiṣṭhas* at the end of a, and this SPP. retains, while our text makes the obviously called for emendation to *vāh*-. The things mentioned in c, d appear to be edible parts of water-lilies; the bulbous roots, leaf-stems, and radical fibres, which in some species, as the *Nymphaea esculenta*, are savory, and which are eaten somewhat like asparagus. . . . The *kumuda* is the *N. esculenta* (*kairava*, comm.); and the comm. explains *bīsa* (he reads *viśa*) as the root-bulb of the *padma*

¹ Cf. Ved. Myth., p. 44, "In the aggregate sense they (*i.e.*, the Ādityas) are the gods of celestial light, without representing any particular manifestation of that light, such as sun, moon, stars, or dawn", and p. 45 "Dawn is Bhaga's sister (1.123.5). Bhaga's eye is adorned with rays (1.136.2), and hymns rise up to Viṣṇu as on Bhaga's path (3.54.14). Yāska describes Bhaga as presiding over the forenoon (Nir. 12.13)".

(*Nelumbium speciosum*) [cf. Lanman, JAOS. XIX. 2d. half, p. 151f.], *çālūka* as that of *utpala* (a *Nymphaea*), *çaphaka* as a hoof-*(çapha)* shaped water-plant, and *mulālī* as=*mṛṇālī*. *Çaphaka* occurs also at Āp. Çs. IX. 14.14., where it seems to signify an edible plant or fruit, perhaps a water-nut”.

Of the six names given in 4.34.5c, d, the meanings of three are definitely known: *kūmuda*-is the water-lily, *śālūka*-is its root, and *mulālī* is the root of the lotus (Pāli has exactly the same form), of which the latter two are edible. *Bisa*-, in later literature, is often confused with *mṛṇāla*-(*mulālī*-); it is, however, distinct from the latter (cf. *mṛṇālaṁ ca bisāṇvitam*, Caraka, Cikitsā. 11, 78; *bisāni ca mṛṇālaṁ ca* . . . , ibid. v. 82; *bisa-mṛṇāla-kaśeruka-sṛṅgātaka* , Suśruta, Sūtra. Ch. 21.) and must originally have meant the stem of plants like water-lily, lotus, etc. The water-lily grows a bulbous (egg-shaped) container of seeds and the lotus, one which looks like a horse's hoof with a circular flat top gradually tapering downwards until it joins the stem; both of these are edible (i.e., only the seeds). The former¹ may be the *āṇḍika*- and the latter the *śaphaka*-². The three pairs of words in the above verse stand in such a way that one in each pair seems to be the subject of *sām tanoti* and the other its object, thus: “The water-lily spreads the ‘egg-like’ (at the top), the (lily)-stem—the lily-root (down), (and) the lotus-root—the ‘hoof-like’ (at the top)”. This would imply emendation of *śāphako* to *-kaṁ*. A similar emendation seems to be required also for *vitato* and *vāhiṣṭho* (as emended by Wh.) in a, which would then agree with *viṣṭārīṇam* and thus leave *eṣāḥ* free to be the subject of *paktvā* and *ā viveśa*.

āśuṅgā-

*nīr balāse 'tāḥ prā patā 'śuṅgāḥ śisukó yathā: ātiho ita
iva hāyaṇó 'pa drāhy āvīrahā. 6.14.3.*

Previous Scholars: ‘*he balāsa. yathā yena prakāreṇa āśuṅgāḥ
āśugāṁ śisukāḥ etatsamjño mṛgo dūram dhāvati tadvat gaccha*’.—Sāyaṇa.

¹ It is interesting to note that it is called *bhēṭ* in Bengali, while what is known as ‘egg-fruit’ in English is called *bhāṭ* in Hindi.

² *Śaphaka* in Āp. Śr. 9. 14. 14, *kṛṇājinaṁ kūṭo vā kaṇo vā gardabho harīṇo vā harinapṛṇākā va śyāmāka-pātro vā śaphako ve'ti vijñāyate*, is explained by the commentator as ‘a deer that has lost a hoof’ and Caland follows him in his translation.

"M. wohl so v. als *āsuga*, N.eines Thieres, vielleicht eines Vogels. Möglich ist die Auffassung (in AV.): wie ein Füllen, das zum Rosse (*āśu*) läuft."—BR. "Fly forth from here, O *balāsa*, as a swift foal (after the mare). And even, as the reed in every year, pass away without slaying men".—Bloomfield. "Fly forth, O *balāsa*, like a young *aṣuṃgā*,"—Whitney.

In the present reading it is doubtful whether we have to take *āśuṃgāḥ* or *śiśukāḥ* as the substantive. If following BR. and Whitney we take the former as a noun, denoting some bird, and *śiśukāḥ* as its adjective, the comparison falls flat, since a young bird can hardly fly. On the other hand, if *āśuṃgā-* is an adjective, the formation causes difficulty. As a rule, when, in a compound word, a nominal stem has a nasal just before the verbal root following it, it is simply the sign of the accusative of that stem. *Āśu-* being an adverb can only have *āśu* in the accusative. The only other apparent exception to this rule is *makṣuṃgamā-* in *makṣuṃgamābhir utībhiḥ* RV.8.22.16 [cf. Wack. 2.1. § 86 (e). n: Ved. Gr. §. 276 (p. 164. fn. 5.)]. But *makṣuṃgamā-* may be explained as meaning 'going to the quick (in sacrifice)', not 'quickly-going'.

Śiśu (kī)- means 'the young of an animal or man' and it often stands for the calf as in RV. 2.34.8, *dhenūr nā śiśve*: the latter may be its meaning also here, its running away (at the approach of man, owing to nervousness), which is the point of comparison, being well-known. In view of this *-tā' śuṃgāḥ* may be considered a corruption for *-ta āśṛṅgāḥ*, helped by the pronunciation of *ṛ* as *ru* in some parts of Southern India, cf. *tābhi śṛuṭó, sruṭó*, or *stutó* for *bhis-tṛṭó* in AV. 19.4.1d (Wh.'s notes). *Āśṛṅgāḥ* 'hornless' would imply that the calf is very young and would thereby support the point of comparison.

āsṛāvā-

yāthā dyāṁ ca pṛthivīm cā'ntās tiṣṭhati téjanam : evā rógam cā 'srāvām cā 'ntās tiṣṭhatu mūñja it. 1. 2. 4.

ād āṅgā kuvid āṅgā śatām yā bheṣajāni te : tēsām asi tvām uttamām anāsṛāvām ārogaṇam 2. 3. 2. nīcāḥ khaṇanty āsurā arusrāṇam idām mahāt : tād āsṛāvāsya bheṣajām tād u rógam anīnaśat. v. 3. (of which c and d are repeated as c and d of vs. 4 and 5).

satām yā bheṣajāni te sahasraṁ sāṁgatāni ca: śrēṣṭham āsrāva-bheṣajām vāsistham rogaṇāśanam. 6. 44. 2.

Previous Scholars : Sāyana explains *āsrāvā-* as *mūtrātisāra-* (diabetes) in 1.2.4, *atisārā-* *himūtra-nāḍīvrāṇādayaḥ* (diarrhoea, diabetes, ulcer, etc.) in 2.3.2, and *raktasrāva-* (bleeding) in 6.44.2. "Ein Körperschaden, Gebrechen",—BR. 'Diarrhoea',—Bloomfield and Grill. The latter remarks (p.80): "2.b. *āsrāvā* nicht: Fluss, eiternde Wunde,... sondern... Durchfall (Dārila: *atisāra*). Die dreimalige Zusammenstellung mit *rōga* lässt für letzteres die Bedeutung: Leibweh (cf. *rūj* f.) annehmen (so ist z.B. *çiroroga*=*çirśakti* Kopfweh bei Dār)." "*Āsrāvā* is rendered by the indefinite term 'flux', its specific meaning being uncertain;" —Whitney, under 2.3.2.

It seems to me that the specific meaning 'bleeding' is required in all the above occurrences of *āsrāvā*. The following are the reasons: (1) AV. 1. 2. is about the defiance (v. 2) and avoidance (v. 3) of the arrows of the enemy. V. 4. would fit in with the other verses only if it relates to a wound already made and its cure; otherwise, as Whitney suggests, it would seem unconnected. See Kauś., 14. 7 and 12, and Whitney's introduction to the hymn. (2) Hymn 2. 3. contains the word *arusrāṇa-* 'wound-healer' twice (vs. 2 and 5), and appears to be directed only against the healing of wounds and stoppage of bleeding. (3) *Rōga-*, found in every case with *āsrāvā-*, seems to have a special meaning here, probably a derivative and archaic one, 'wound', lit. 'breach (in the body)': *rūj-* 'to break'. This would help to clear the obscurity of the second half of the first verse quoted above, showing at the same time its special connection with *āsrāvā-*, and would also give a point to 6. 44. 1: "The heaven has stopped, the earth has stopped, this whole world has stopped: the erect sleeping trees have stopped, may this thy wound (i.e., its bleeding) stop." And lastly (4), 6. 44. 3 contains the word *vātīkṛta-nāśanī* which as shown by Zimmer, Altindisches Leben, p. 389, means 'healer of the wound'. Thus all the three hymns in which *āsrāvā-* is found are solely directed towards the healing of wounds.¹

¹ *Vātīkṛta-* is found again at 6. 109. 3 together with *kṣiptā-* ('bruised', Wh.) and *atīvīdhā-* ('pierced'), and *vātīkāra-* at 9.8(13).20 together with *visalpā-*, *vidradhā-* and *alajī-*, all referring to an abscess or boil of some kind. Zimmer identifies *vāta-* with Germ. 'Wunde'. It

uttaradrāv

*meśā iva vai sām ca vī co'rv ācyase yād uttaradrāv ūparaś
ca khādathaḥ: śīrṣṇā śīrō 'psasā 'pso ardāyann aṁśūn babhasti
hāritebhir āśābhīḥ. 6. 49. 2.*

Previous Scholars: Sāyaṇa, following Kauś. 46. 14, considers all the three verses in the hymn as addressed to Agni by the pupil on the occasion of his preceptor's cremation. His reading is slightly different, having *ucyase* (< *uc samavāye*) for *acyase* in a, *aparaḥ* for *uparaḥ* in b and *bībhasti* (= *bhaksayati*) in d. He explains *uttaradrāv* either as *upary-avasthita-kāṣṭha-yukte dāhyaśarīre* or *utkr̥ṣṭataradrume mahāvṛkṣabhūyisṭhe vane* and supplies *Agniḥ* as subject of *babhasti* in d. "wie ein beutel [blasbalg] ziehst du zusammen weit dann auseinander dich, wenn der oben laufende [uttara-drāv?] stein und untere freszen, | drängend kopf an kopf, wange an wange frisst er die stängel mit grünem maul."—Ludwig, p. 432. "Like a ram, thou art bent together and wide apart, when in the upper wood the upper and the lower stone devour; exciting (*ard*) head with head, breast (*āpsas*) with breast, he gnaws the soma-stalks with green mouths."—Whitney.

The verse is one of three forming a hymn, which seem to have been originally unconnected (see Whitney, introduction to the hymn). As it stands it hardly gives any connected sense, and the text (given by Wh. in the notes) as found in Ppp., KS., or Āp. Śr. is still worse. The correct reading seems to be: *meśā iva vai sām ca vī co 'rv ācyase yād uttara dvāv ūparaś
ca khādathaḥ: śīrṣṇā śīrō 'psasā 'pso ardāyann aṁśūn babhatsi
hāritebhir āśābhīḥ.* "Like a ram, thou art bent together and wide apart, when, O upper stone, thou and the lower one, the two, devour; pressing head with head, breast with breast, thou gnawest the soma-stalks with green mouths."

As Whitney also has suggested alternatively, the action of the stones here is compared to that of the rams, butting and drawing back, in a ram-fight, a favourite pastime even now in India. The corruption would be explained by a graphic confusion in the change from *dvā-* (द्व) to *drā-* (द्र), followed by an emendation of *khādathaḥ* to *-taḥ*, and a metathesis in *babhatsi*

seems to contain a root *van-* 'to cut' which is probably to be traced also in *van-vāna-* 'wood', *vaṁśā-* 'bamboo' (cf. *vṛkṣa-* 'tree': *vraśc-* 'to cut') *vāśī-* 'axe' etc. If this is identical with *van-* 'to like', 'to enjoy', the development of meaning may be traced thus: 'to cut' > 'to divide' > 'to share' > 'to enjoy'.

to *-sti*, the former being the second person, singular, present of root *bhas-*, viz., **babhas-si* (for change of *s* to *t*, cf. Wack. I. 153).

Similar must be the case with *babhasti* in v. 1 of the same hymn, *nahí te Agne tanvāḥ krūrām ānámśa mártyaḥ : kápīr babhasti téjanam svām jarāyu gaúr iva*, which Whitney translates, "Surely no mortal, O Agni, hath attained the cruelty of thy self (*tanú*). The ape gnaws (*bhas*) the shaft (*téjana*) as a cow her own after-birth." Here the second half-verse as it stands, presents no traceable connection with the first, and as nothing is known about the ape's gnawing a shaft, the comparison is obscure. But an emendation of *babhasti* to *-tsi* and *téjanam* to *te jánam* not only brings out a good sense, but also supports Kausika's injunctions: "The tawny one, thou gnawest thine own man (*i.e.*, worshipper, namely, my preceptor), like a cow her after-birth." For *kápī-* in the sense of 'tawny', cf. Abhidhāna-Rājendra, s.v. *kavi*, and also *kapila-* and *kapiśa-*.

ṛdantu

Índra jahí púmāmsam yātudhānam utá striyam māyáyā śāsādānām : vígrīvāso mūradevā ṛdantu mā té dr̥śant sūryam uccdrantam. 8. 4. 24. = RV. 7. 104. 24.

Previous Scholars: *ṛdantu* = *naśyantu*, *śāsādānām* = *himsantīm*.—Sāyana, RV. and AV. BR., followed by Grassmann, consider it a form of *√ard-* and give the meaning 'in Bewegung (der Theile) gerathen, zerstieben, sich auflösen'. "O Indra, frappe le sorcier mâle | et la femelle qui s'enorgueillit de sa magic: || que le démons au col tors soient anéantis: | qu'ils ne voient pas le soleil se lever."—Henry. "O Indra, smite the man sorcerer, likewise the woman who is prevailing with magic (*māyā*); let the neckless false-worshippers vanish (*ṛd*); let them not see the sun moving upwards."—Whitney, with the remark, "The obscure *ṛdantu* is glossed by the comm. with *naśyantu*".

Besides here the root *ṛd-* is found in the following typical instances: (a) *ārdra-* RV. 1. 116. 4, 2. 13. 6, AV. 1. 32. 8, and in the compounds *°dānu-* AV. 16. 3. 4, VS. 18. 45, *°pavi-* AV. 16. 3. 4, *°pavitra-* AV. 9. 6. 27, *°hasta-* AV. 12. 3. 13; (b) *ṛdu-* in *ṛdūdāra-*, epithet of Rudra RV. 2. 33. 5, of Mitra, Varuṇa, and the Ādityas *ib.* 3. 54. 10, of Soma *ib.* 8. 48. 10, and *ṛdūpé* (p. *ṛdu° pé*) and *ṛdūvṛdhā* (p. *ṛdu° vṛdhā*) RV. 8. 77. 11;

(c) *ārdan dhānvāni* RV. 4. 17. 2; (d) *kātām ardati* AV. 12. 4. 3; (e) *ardati* 'to pray,' *ardanā-* 'prayer,' later Sans.; (f) *prārdayo nīcār apāsah samudrām* RV. 6. 17. 12; (g) *udadhīm ardāya* AV. 4. 15. 6,—*ardayāti* ib. v. 11; (h) *pārāñcam śūśmam ardāya* AV. 6. 65. 1, (i) *vṛtrām arday-* RV. 1. 187. 1, 10. 142. 2, *Āyūm Kūtsam, Atithigvām*....8.53.2 *vi parirūpaḥ*....2.23.14; (j) *śiṛṣṇā śiró 'psasā 'pso ardāyan* AV. 6. 49. 2 and later Sans.

Outside Sanskrit it is found in the Gr. verb *ἄρδω*, *ἄρδεῖω* 'to sprinkle, to water' and in the derivatives, *ἄρδμός* 'water for sprinkling,' *ἄρδάνιον* 'vase of water'; also in Av. *arədevi* 'goddess of the waters.'—Boisacq, Greek Dictionary, s.v. *ἄρδω*.

All facts considered, the original meaning appears to be, (1) 'to be or make wet or watery,' from which, through association of ideas, must have developed the following meanings: (2) from the impression of running water or rainfall, (i) 'to glide,' (ii) 'to fall'; (3) from moistening one's heart through prayer, 'to pray, to ask for'; (4) in the causatives, (i) 'to make something, such as water, glide,' (ii) 'to make fall,' 'to send down rain,' etc., (iii) 'to make an enemy fall,' i.e., 'to defeat or kill'; (5) from 4 (iii) 'to press or oppress.'¹

We shall now see how these meanings fit in with the above typical instances.

To begin with, (a) *ārdrā-* not only means 'wet' (i.e., soaked with water) as in RV. 2. 13. 6, *yó bhójanam ca dáyase ca vārdhanam ārdhrād ā śūśkam mādhumad dūdóhitha*, but also 'watery' (i.e., composed wholly of water) as in RV. 1. 116. 4, *tisráh kṣápas trír áhā 'tivrājadbhir Násatyā Bhujyūm ūhathruḥ patāṅgaiḥ: samudrásya dhānvann ādrásya pūrē tribhī ráthaiḥ*

¹ Prof. Sieg thinks there are probably two different roots, (1) *ṛd-* 'to water' contained in the Gr. and Av. instances, in *ārdrā-*, and probably in *ṛdu-*, and (2) *ṛd-* 'to fall' contained in the other instances. But considering the relationship of *dru-* 'to melt,' and *dru-* 'to glide,' 'to run fast,' of *gal-* 'to melt' and *gal-* 'to slip or fall,' H. *girnā* 'to fall,' and of Eng. verbs *drip* and *drop*, it seems not unlikely that they are one and the same root in different stages of development of meanings. Walde, s.v. *erl-* "(zer)fließen, Feuchtigkeit," also connects *ardati*, *ṛdāti* 'flows, etc.', *ardayati* 'kills, etc.', *ārdrā-* 'wet,' *ṛduḥ-* 'moisture,' and Av. *arədevi*, although he separates Gr. *ἄρδω* etc., from this group.

śatāpadbhik śālaśvaik, and in *ārdrādānu*- 'having watery drops,' cf. VS. 18. 45, *samudró 'si nābhasvān ārdrādānuḥ*.

(b) Yāska, Nir. 6. 8, equates *ṛdūdāra*- with *mṛdūdāra*- and is followed by Sāyaṇa and BR., the latter giving the meaning 'mild, sanft, gnädig.' Following the traditional accentuation Grassmann splits up the word into *ṛdu'dāra*- (suggested also by BR.); the pada-text does not divide it. As there is hardly another instance of loss of an initial *m*, Grassmann is evidently right in holding that an element *ṛdu*¹ (which has nothing to do with *mṛdu*-) is to be seen in the three words *ṛdūdāra*-, *ṛdūpé*, and *ṛdūvṛdhā*. *Ṛdūdāra*- probably has the same meaning as *vapódāra*- in RV. 8. 17. 8, *tuviṅrivo vapódāraḥ subāhūr āndhaso mādē: Índro vṛtrāni jighnate*, which does not appear to mean 'obese' as taken by Grassmann, but rather 'one having fat (here a special variety of it, namely, ghee) in his stomach' (like *vājajāthara*-, epithet of *gharmā*-, 5. 19. 4); cf. the epithets, *ghṛtānnau* RV. 6. 67. 8, *ghṛtāsutī* 1. 136. 1, 2. 41. 6, and *ghṛtāyonī* 5. 62. 2 of *Mitrā-Vāruṇā*, *ghṛtāsutī* 6. 69. 6 of *Índrā-Viṣṇu*, and *ghṛtāsrī* 10. 65. 2, *ghṛtāsnu*- 9. 88. 5, of Soma. Compare also *vapūvant*-, epithet of Agni RV. 6. 1. 3, with *ghṛtāvantam yónim* of Agni RV. 10. 91. 4. Thus *ṛdu*= *vapū*- or *ghṛtā*- (: *ṛd* with meaning 2. i.), and the second element is *ūdāra*-, not *dāra*-.

This meaning of *ṛdu*- suits also RV. 8. 77. 11, *tuviṅśam te sūkṛtam sūmayam dhānuḥ sādhrū bundó hiranyāyah: ubhā te bāhū rānyā sūsamskṛtā ṛdūpé cid ṛdūvṛdhā*, of which the fourth pāda seems to have presented a difficulty ever since the time of Yāska. Sāyaṇa simply quotes Yāska, Nir. 6. 8, 'eṣā nirukte ekam api padaṁ vihāya Yāskena vyākhyātā, tad eva likhyate. *tuviṅśam bahuvikṣepam mahāvikṣepam te sūkṛtam sūmayam susukham dhanuḥ sādhrayitā te bundo hiranyanyah: ubhā te bāhū rānyau ramanīyau sāmgrāmyau va' rdupe ardana-pātinau marmāny ardanavedhinau vā*.' How the form *ṛdūpé* (not, however, considered a *pragṛhya* in the pada) can qualify, as an adjective, a masculine noun *bāhū* does not appear. BR. and Grassmann take it to mean 'Biene oder ein anderes süssigkeit suchendes Thier, f.'; but even then the force of *cid* 'even'

¹ For this word, see also IF 2, 27.

is lost and we have to assume it here as equivalent to *iva*. It is probably the locative singular of *ṛdupá-*, 'in the sucking of butter,' used in a verbal sense like *avaghrāḥ* (= *avaghrāṇam* 'smelling') in *Āp. Śr.* 8. 16. 3, 12; 13. 17. 9; 15. 11. 14. The adj. *súsaṃskṛta-* 'well-polished' seems also to imply the rubbing of Indra's arms with ghee (or some other oily substance), which would afterwards shine and thus give out all the more the gloss due to it (*ṛdūvfdh-*). Thus we may translate: "Many-killing, well-made, well-finished is thy bow, magnificent, golden is (thy) arrow: both thy arms are fit for the fight (*rānya-* < *rāna-* 'fight'), well-polished, which, even in sucking butter, are butter-increasing."

(c) *Ārdan dhānvāni* in *RV.* 4. 17. 2, *táva tvīṣó jāniman rejata dyaúr éjad bhūmir bhīyāsā svāsya manyóḥ: ṛghāyānta subhvāḥ párvatāsa ārdan dhānvāni saráyanta āpaḥ*, probably means 'the dry lands became wet' (1),¹ cf. the contrast between the wet sea and the dry land in *RV.* 1. 116. 4, quoted above, and *dhānvant srótaḥ kṛnute* ib. 1. 95. 10a or *íre 'va dhānvāni jājāsa te viṣám* *AV.* 5. 13. 1.

(d) *Kātām ardati* in *AV.* 12. 4. 3, *kūṭāyā 'sya sám śīryante sloṇāyā kātām ardati: baṇḍāyā dahyante grhāḥ kāṇāyā dīyate svām*, definitely means 'falls into a pit'.

(e) *Ardati* in the sense of 'requesting, praying (3)' is found only in classical Sanskrit, as in *Raghuvamśa* 5. 17,..... *nirgalitāmbugarbham śaradghanam nā 'rdati cātako 'pi*.

(f) In the instance quoted above it means 'thou madest (the waters) glide forward (4. i.)'.

¹ Prof. Sieg thinks that here too, as in (d), the root *ṛd-* means 'to fall', the imagery, according to him, being that the mountains dropped down stones on to the dry land and water below, and made the latter move. He, together with several other authorities, considers that the passage refers to the violent movements on the earth's surface during a volcanic eruption or earthquake. This, however, is not sufficiently clear from the context, which seems rather to indulge in a glorification of Indra by stating that fixed states of things alter when he is angry, cf. in particular v. 13. Another objection is that the construction of the verse is such as to imply that *dhānvāni* and *āpaḥ* are as much subjects to the verbs attached to them as *dyaúḥ*, *bhūmīḥ* and *párvatāsaḥ* to those attached to them.

(g) In the AV. instances quoted above it means 'send down (the cloud) (4. ii)'.

(h) *Áva manyúr ávā 'yatā 'va bāhū manoyújā: parāśara tvām tēṣāṃ pāṛāñcam śūṣmam ardayā 'dhā no rayīm ā kṛdhi*, AV. 6. 65. 1, is translated by Whitney: "Down (*áva*) be the fury, down the drawn [arrow], down the mind-yoked arms. O demolisher (*parāśara*), do thou vex (*ard*) away the vehemence (*śūṣma*) of them; then get us wealth." I think *d* rather means, 'do thou make their vehemence fall far away (4. ii)'.

(i) In the defeating or killing of enemies the idea of making them fall (4. iii) is prominent.

(j) *śīrṣṇā śīró 'psasā 'pso ardayān amsūn babhasti hāritebhir āśābhiḥ*, 6. 49. 2. Whitney has 'exciting (*ard*) head with head, breast (*āpsas*) with breast', etc. It rather means 'pressing (5) head with head', etc. *Ardati* in this sense is common in later Sanskrit.

Ṛdantu in the verse under discussion appears to contain the root-aorist stem and to mean 'fall' (2. ii). Accordingly our verse may be translated: "O Indra, slay the male sorcerer and the female, shining forth with magic; let the root-devotees fall neckless (on the ground); may they not see the rising sun."¹

éru-

udaprūto Marūtas tā iyarta vṛṣṭir yā víśvā nivātas prṇāti: éjāti glāhā kanyē 'va tūnnāi 'ruṃ tūndānā pátye 'va jāyā. 6. 22. 3. = TS. 3. 1. 11⁸, with variants:.....*Marutas*.....*vṛṣṭim yē víśve Marūto junānti: króṣāti gārdā*.....*pérūn tuñjānā*.....

V. l.: Ppp., with the majority of SPP.'s authorities and some of Wh.'s (P.M.), reads *udaplūtas*. One of Wh.'s (W.) mss., three of SPP.'s, and apparently also the commentator's text have *glāhā* for *glāhā*.—See Wh.'s notes.

¹ The meaning 'to shine forth, to become prominent', given by Grassmann as the first meaning of *śád-*, seems to suit all the Rigvedic occurrences. *Mūṛadevāḥ* are those who are devoted to the roots, as means of sorcery, as the Ṛṣis to the gods. It does not necessarily imply literally worshipping the roots, but simply expecting everything through their help, as others do through that of the gods. For Fuller discussion, see *s.v.* below.

Pada.....*tām*.....*yāh viśvāh*.....*pātyā iva*....

Previous Scholars: Sāyana on AV: “*he Marutaḥ udapṛutaḥ udakṣya prerakān tām meghān iyarta prerayata*.....*yā yadiyā yeṣān meghānān sambandhinī vṛstīh viśvā viśvāni vṛhiyavādīni nivataḥ nimnagāminīr nadīś ca pñāti pūrayati*..... *gahlayati kutsayati bhītim utpādayatīti gahlā stanayitnūrūpā mādhyamikā vāk*..... *yathā tunnā dāridryādi-bhīh pīḍita kanyā mātāpitrādīn kampayati tadvat*.....*erum gantāraṁ meghaṁ prāpya tuñjānā ābhāsamānā dhvanantī*.....*patyā sahita jāyeva*....”

The commentary on the TS. is essentially the same except for slight modifications required by the text. Pischel, Ved. Stud., I. 81-85, has a long discussion on this verse, and after trying to show, — *tā=tām*; *gārda*-synonymous with *glāha*-, both adj. meaning ‘lascivious’; *pēru*- < \sqrt{p} and *ēru*- < \sqrt{ir} , both synonymous, meaning ‘penis’, and *tuñjānā* or *tūndānā*, passive— he translates: “O ihr Maruts, im Wasser schwimmend, sendet solchen Regen herab, dass er alle Thäler Anfülle. Er möge herabstürzen wie ein geiles Mädchen (sich heftig bewegt), wenn sie gebraucht wird (*tunnā*), wie eine Frau, wenn ihr von dem Manne der penis eingestossen wird.” Whitney renders,— “Water-swimming are the Maruts; send ye that rain which shall fill all the hollows; the *glāhā* shall bestir itself, like a girl that is thrust, thrusting the *ēru*, like wife with husband,” and remarks, “The text of this verse is hopelessly corrupt, and all attempts to make connected sense of the second half must apparently be (like that of Pischel in Ved Stud. I. 81. ff.) forced and unsuccessful”. See his elaborate notes.

It seems necessary first of all to try to reconstruct the original text and to find out the value, grammatical or otherwise, of the obscure words. *Udapṛuto Marutas* of TS. may be accepted, the first qualifying *nivātas* and the second being a vocative. *Tā* stands for *tāh*, qualifying *nivātas*, the Anunāsika standing merely to prevent a hiatus, cf. *aminantā évaiḥ* RV. 1. 79. 2, *kṣā nā bhīṣā adriṣaḥ* ib. 1. 133. 6, *striyaḥ satīś tā* (p. *tā*) *u me puṁsā āhuḥ* ib. 1. 164. 16, etc., and Wack. I. § 267. γ. The *b* of TS. is simply a substitution, due to reminiscence, of *b* of RV. 5. 58. 3. *Glāhā* is a simplification to a better known word of *gālhā* (see *v.l.* above), which must have come out of *gāldā*, a variant of *gārdā*, through a confusion of *d* (द) and *h* (ह) cf. *hāsyān āhāsyān* in some mss. for *dāsyān ādāsyān* AV. 6. 71. 3 (in Wh.’s collation book), *āhuta*, variant of *ād uta* AV. 19. 2. 5 (Wh.’s notes), etc. *Éru*- in AV. must be a corruption for *pēru*, occasioned through a confusion of *e* (ए) and *p* (प), cf. *v.l.* to *Parīśiṣṭas* of the AV., XLVIII. 116, where mss. A.E.T.V. read *pelava* for *ailava*; Ch. 8. चंतु। पनान for चंतु। यनान

AV. 8. 8. 3, and footnote to *ālpasayu*. *Krósāti* in TS. is due to a remembrance of Nigh. 1. 11, where *galdā-* is considered a synonym of *vāc-*. *Pātyeva* is for *pātya iva* < *pātye iva*, an instance of double Sandhi, cf. *vāndaneva* for *vāndanah iva* AV. 7. 115. 2, *kṛtyēti* for *kṛtye iti* 10. 1. 15, *vāteva* for *vātaḥ iva*, *ūcchiṣaiṣām* for *ūcchiṣaḥ eṣām* (as shown by meter) AV. 10. 1. 17, etc. *Jāyēva pātye* is a favourite Vedic expression, here inverted for the sake of meter, cf. *jāyēva pātye tanvām rivicyām* RV. 10. 10. 7, which contains the same idea as here, and also RV. 1. 124. 7, 10. 71. 4. Or, probably *va* is to be read here instead of *iva* as in a number of instances in the RV., cf. Grassmann, Wört., s.v. *iva*. *Tuñjānā* as read by the commentator and the TS. will be found a better reading than *tūndānā*.

Thus the reconstructed text would be (in pada-pāṭha):
udapṛātaḥ Marutaḥ tāḥ iyarta vṛṣṭiḥ yāḥ viśvāḥ nivātaḥ
prṇāti: éjāti galdā kanyā iva tūnnā pérum tuñjānā pātye iva
jāyā.

We have now to find out the meanings of *galdā-* and *péru-*. Keśavasvāmin, a very careful and well-read lexicographer (see Introduction to Kalpadrukośa, GOS. XLII, vol. I, p. xxxviii.), gives the meaning 'stream or current' to *gardā*: *gardā strī dravadhārāyām dhamanīṣu ca vāci nā*. The other two meanings, viz., 'veins' and 'speech', must have come out of a metaphorical use of the word,—'veins' and 'speech' considered as streams. This is apparently supported by the Nighaṇṭu, which, besides counting *galdā-* among the homonymous words at 4. 3, has at 1. 11: *ślokaḥ | dhārā | dhamānī | nālīḥ | galdā | saraḥ | suparnī | bekure 'ti saptapañcāśad vānnāmānī*. Even a cursory glance at the Nighaṇṭu will suffice to show that the words given there as 'names' of a certain thing are not to be taken literally as synonyms. They are in almost every case a motley collection of synonyms as well as of words adjectively or metaphorically used in reference to the object in question. The same must be the case here, as the selected words given above will show. Nir. 1. 6. 24 has, "*galdā dhamanayo bhavanti galanam āsu dhīyate: 'ā tvā viśantv indava ā galdā dhamānīnām*" (found in M. Śr., and elsewhere with variants: see Ved. Concord.); *nānā-*

vibhakty ete bhavataḥ, āgalanā dhamanīnām ity atrā 'rthaḥ." As a matter of fact, the meaning 'stream' is what is required here, — 'let the drops (of soma) enter thee, enter the streams of thy veins'. The other known occurrence of the word is in RV. 8. 1. 20=SV. I.4.1.2.5: *mā (ā, SV.)tvā sōmasya gāldayā sādā yācann ahām girā (jyā, SV.): bhūrñim mṛgām nā sāvaneṣu cukrudham kā īśānam nā yāciṣat.* "May I not, asking always (for something) with streams of soma, (and) with prayer, anger thee in the libations, like a (wild) beast; who would not beg of the lord?" Cf. *sōmasya dhārā* RV. 9. 80. 1, and many other instances where *dhārā*- stands for the stream of soma, Grassmann, Wört., s.v. *dhārā*. The above two will, I think, explain why the Nigh. grouped *dhamānī*- and *gāldā*- among the names of speech. H. *gād* f. 'impure liquor from an indigo vat', Beng. *gād* 'foamy dirt on the surface of a liquid, such as treacles', are probably the same word as *gāldā*-, the meaning having conceivably been transferred from the foamy surface of a stream, when full.

Péru- appears to be only a bye-form of *pera*- or *pela*- 'testicles'. For alternates of *a* and *u*, see above under *ákṣu*. As a matter of fact Vj. 178, 126 has *pheluka*-, *astriyo muṣkakośāṇḍāḥ pheluko vṛṣaṇo 'ṇḍukah*. Here it stands for the female generating organ; cf. *muṣká* 'testicles' used in the same sense, *amúṣyā ádhi muṣkáyoh* AV. 6. 138. 5, *arāyān asyā muṣkābhyām bhāmsasó 'pa hanmasi* 8. 6. 5. Transference of meaning from 'testicles' to the 'generating organ' is also found in Hindi *āṛ*, Beng. *ēr* 'penis' < *āṇḍa*- 'testicles'. For use of singular instead of dual, cf. *ūrum* in AV. 14. 2. 39, *ā rohó 'rum úpa dhatsva hástam*, etc. Kautsavya Nighaṇṭu, *Parīṣiṣṭas* of the AV., p. 315, 124, has [*paraṃgativilīke* (v.l., °*tilīke*, *paraṃgativilīke*, *paraṃgati*°)] *iti strīprajananasya*, which, as it stands, does not give any sense. As this Nigh. professes to be particularly attached to the AV., we may expect to find these words in the latter. The correct reading may probably be *perv-āṅga-taūvilikā iti*, etc., of which *péru*- is found here, referring to the female organ (*strīprajanana*-), *āṅgena* in *evā te śépaḥ sāhasā 'yām arkó 'ṅgenā 'ṅgam sāmśamakam kṛnotu* 6. 72. 1, and *taūvilikā in taūviliké 've 'layā 'vā 'yām ailabā ailayāt* 6. 16. 3, whose meaning is not certain, but may possibly be the same.

Thus we may translate: "O Maruts, impel those hollows (*viz.*, rivers, lakes, etc.), over-flowing with water, all of which the rain fills up: may the current heave like a maiden, struck, (or) a wife offering (*lit.*, thrusting forth) her member for the husband."

The comparison is between the undulation of water, stirred by the wind, and the rising and falling of the breast of a girl, sobbing when she is beaten, or of a wife, due to the agitation in *coitus*. For *tunnā*, cf. *grāvnā tunnō abhiṣṭutaḥ pavitraṁ soma gacchasi* RV. 9. 67. 17, and for *tuñjānā*, cf. *āthā 'bhara śyena-bhṛta prāyāmsi rayīn tuñjāno abhi vājam arsa* RV. 9. 87. 6. For a similar idea as in *d*, cf. RV. 5. 61. 3, 10. 10. 8, 10. 86. 6, etc.

kākutsala-

asaū hā ihā te mānaḥ kākutsalam iva jāmayāḥ: abhy enaṁ bhūma ūṇuhi. 18. 4. 66.

Previous Scholars: The commentator reads *kākutsthala-*, explaining it either as the head or the part of body just below the neck. "Dieser [N.] du hast deinem geist gelaszen [kakutsalam? kutsalām es ist um eine silbe zuvil; jāmayāḥ kann nicht richtig sein, wenn es von jāmi stammen soll. Vileicht ist es jā-mayāḥ] als erdegebildeter den im haupte wandelnden [kakut-sala] |, bedeck ihn rings, o erde!"]".—Ludwig, p. 492. "Thou yonder, ho! hither thy mind; as sisters (*jāmi*) a *kākutsala*, do thou cover him, O earth".—Whitney. "The translation implies the evidently necessary emendation to *āsau* in *a*; both editions give *asaū* because this is read by all mss. The comm. understands the word as vocative. . . . The Pet. Lexx. conjecture *kākutsala* to be a pet word for a little child".—*ib.*, notes.

The correct reading seems to be *kākutsthala* as read by the commentator, the *th* having been dropped by manuscript corruption. Such dropping of the last of three consonants coming together is found elsewhere, cf., for instance, *ārśā-* for *ārśyā-* at 4. 4. 5, and *krīmasvārśa* for *-rśya* at v. 5, *kṣīṅkaḥ* for *kṣvi-* in two of Wh.'s mss. at 8. 3. 7, *dhukṣa* for *-kṣva* in several mss. at 10. 9. 13d., *budhnāt* for *-dhnyāt* in three of Wh.'s at 4. 1. 5, etc. *Kakūt-*, usually 'the hump of a bull', also signifies any raised place or prominence, and in *kākutsthala-* it may stand for 'the buttocks of a woman', as it certainly does in *kakudmatī-* 'waist', *lit.*, 'having a hump'. The difference in accent is

undoubtedly due to the unintelligibility of the word. This meaning would give a point to the comparison, suggesting a complete and careful covering of the bone-relics to which they refer: ".....like women their buttocks, do thou cover him round, O earth".

kanáknaka-

yád agnau sūrye viṣám prthivyām ōṣadhīṣu yát : kāndāviṣám kanáknām niraitv aitu te viṣám. 10. 4. 22.

Previous Scholars: The commentary is wanting. BR. consider each of *kāndāviṣá-* and *kanáknaka-* a different variety of poison. Ludwig, Henry and Whitney do not translate the two words. Bloomfield, who agrees with them in not translating, remarks at p. 608, "*Kāndāviṣam* and *kanaknakam* are ἀπ. λεγ.; it is not even certain that the latter refers to a particular substance: the word may be an adjective qualifying *kāndāviṣam*. It seems to be an intensive formation from root *Kan*."

As suggested by Bloomfield, *kanáknaka-* appears to contain an intensive stem of root *kan* 'to be bright'. The last *-ka* is, of course, a diminutive suffix. The *a-* vowel, instead of *i*, between the two parts of the reduplicated root is as in *carācará-*, *calācalá-*, *ghanāghaná-*, etc., while its lengthening is prevented by the following conjunct, just as in the case of the *i*-vowel, cf. Whitney, Sans. Gram. §1002. III f; Brugmann, Grund. §467. The syncope in the second part is just like that in *pānīpnat-*: *pan-*. Thus *kanáknaka-* would mean 'bright', 'glistening', while *kāndāviṣá-* evidently means 'root-poison' (: *kanda-* 'root', for length of the second vowel cf. *sahāsrāmagha-*, *āśvāmagha-*, etc.). I should think from the first hemistich that the former refers to the poison (of a serpent) that is in the fire or in the sun, which would, of course, be bright, while the latter to that on the earth, among the herbs.

kaṁāla-

yáḥ kṛnóti mṛtāvatsām ávatokām imām strīyam : tām ōṣadhe tvām nāṣayā 'syāḥ kaṁālam añjivám. 8. 6. 9.

Previous Scholars: The last pada has been understood variously: '*asyāḥ kaṁālam garbhadvāram añjivam abhivṛyaktimat mlakṣaṇopetaṁ vā.*'—Sāyaṇa; 'und ihre scheide sei glatt,'—Ludwig, p. 524; 'l'âtre lubrique et glissant qui la convoite,'—Henry; "Whoever makes this woman having a dead child (*-vatsā*) or a miscarriage, him, O herb, do thou make disappear, lustful [accusative] for her, slippery."—Whitney.

Kamāla here appears to be the same word as *śamara*¹ in GBr. I. 2. 18, *tasya ha snātasyā 'śvasyā 'bhyukṣitasya romaśamarebhyo* (cf. *romakūpa*-) *'ngārā āśīryanta*, and I. 5. 5, *etāvanta eva puruṣasya peśaśamarāḥ*, where it evidently means 'hole', 'pit', or 'cavity'. It is apparently also identical with Gr. *καμάρη* 'vault', 'ear-hole', etc., Lat. *camero* 'bent', old Pers. *kamara* 'girdle'—Meyer, Handbuch d. Griech. Etymologie,—Goth. *himins*, old H. Germ. old Sax. *himil*, 'heaven', originally 'vault'—Boisacq, Greek Dictionary, s.v. *καμάρη*.

As words denoting 'cavity' or 'hole' such as *bhedā*- (RV.), *kuhara*-, *vivara*- (later Sans.) are often used to denote also the 'pudenda' or 'womb', the commentator is apparently right in his conjecture, as the context also shows. *Añjī*- in *añjivām* and in VS. 23. 21, *utsakthyā āva gudām dhehi sām añjīm cūrayā vṛṣan : yā strīndām jīvabhōjanaḥ*, seems to stand for 'the seminal fluid', not 'penis' as given in the dictionaries.

kalmālī-

*śraddhā puṁścalī Mitro māgadho vijñānam vāsō 'har uṣṇī-
ṣaṁ rātrī kēsā hāritau pravartau kalmālir mañih. 15.2.1(5).*

¹ Alternances of *ś* and *k*, of which the definite conditions are unknown, are found in a number of cases. Wack. I. § 201. a. gives the following instances: *rūśant*- 'bright': *ruc*- 'to light'; *śru*- 'hear': *kārṇa*- 'ear'; *śram*- 'to be tired': *klam*-, *klānta*-; *lopāśā*- 'jackal': *lopāka*-; *śṛ*- 'to crush', *śṛṇāti*, *śīrṇa*-: Dhp. *kṛṇāti*, *kīrṇa*- 'to harm', 'to kill'. To these may be added: *krakaśa*: *krakaca*- 'saw'; *yuvaśā*-: *yuvaka*- 'young man,' and, in general, suff. *-śa* (*ētaśa*-, *babhlusā*- etc.): suff. *-ka*: *sābala*-.: *kabara*-, Māgha 5. 19, Halāyudha 4. 56, 'variegated'; *sambara*-.: *kambala*- 'a kind of deer'; *sambu*-, *sambūka*- 'snail'; 'rice dust': *kambu*-, *kambūka*-, 'conch,' 'rice dust' (Vj.); element *śar*- in *śarvarī*- 'night', *śāra*-, *sū(śū?)raṅga*- 'variegated', element *kar*- in *karvara*-, *karvura*-, *kalmāṣa*-, 'variegated', *karvarī*- 'night', Ujjvala, Uṇādi. 2. 123, and *śir*- in *śilpā*- 'variegated', *śīriṇā*- 'night': *kīr*- in *kīrmīra*- 'variegated,' (all: *śrai*-, I.-E. *kerā** (Walde) 'to mix,' 'to cook' (?); *śarabha*-.: *karabha*- 'young elephant', 'camel'; *śarkarā*-.: *karkara*- 'gravel'; *śāla*-.: *kāla*- 'resin', Kalpadrukośa, 66, 415; *śrāṇa*-.: *kāṇa*- 'one-eyed', ib. 51, 279; *kanthā*- 'quilt': *śnath*- 'to pierce' (?); *kārūdatin*- 'having broken teeth': **śarus-dat*, root *śṛ*- 'to crush' (?); *śampā*- 'lightning': *kamp*- 'to quake'?, cf. *capālā*-. As *variae lectiones*, *koṭā*- for *koṣā*- 'name of a river', *vīkīrṇa*- for *viśīrṇa*-, BR. s.v. *śar*+*vi*, etc.

uśāh puṁścalī mātntro māgadho vijñānam, etc., v. 2(14).
irā puṁścalī hāso māgadho vijñānam, etc., v. 3(19). *vidyāt*
puṁścalī stanayitnūr māgadho vijñānam, etc., v. 4 (25).

prā babhrāve vṛṣabhāya śviticé mahó mahīm suṣṭutīm īrayāmi :
namasyā kalmalikīnam nāmobbhir gṛṇīmāsi tveṣām Rudrāsyā
nāma. RV. 2. 33. 8.

tvām Indra śarmārinā havyām pārāvatebhyah : *vīprāya*
stuvaté vasuvānim Duraśravasé vaha. AV. 20. 135. 11. (*śarmā*
rinah, RV., GB., ĀŚ., ŚŚ., AB., KS., of which only ŚŚ. has
 the whole verse, others only the first pāda.—Ved. Concord.).

Previous Scholars : Sāyaṇa on RV. : ‘*jvalato nāmadheyam etat* (Naigh. 1. 17) : *jvalantam* : *kalayaty apa gamayati malam iti kalmalikam tejaḥ* : *tadvantam*.’ Grassmann, ‘etwa bunter, funkelnder Glanz.’ Whitney,—“...faith is the harlot, Mitra the *māgadha* (bard ?), discernment the garment, day the turban, night the hair, yellow the two *pravartās*, *kalmali* the jewel (*maṇi*)”, etc.

In form *śarmāri-* in AV. 20. 135. 11 appears to be identical with *kalmali-*, see discussion under *kamāla-*. Now, *śarmāri-* is used as an instrument of Indra and *kalmali-* in the RV. verse as something possessed by Rudra. Both these gods have the weapon *vāja* ‘thunderbolt’ in common. The first group of verses from the AV. relate to the paraphernalia of Vṛātya as those of a king. As all the rest of these refer figuratively either to abstract qualities or to natural objects or phenomena, *hāritau* and *kalmali-* should be expected to do so too. *Harit-f.du.* in RV. 3. 44. 3, *dyām Índro hāridhāyasam prthivīm hāri-varpasam* : *ādhārayad haritor bhūri bhōjanam yāyor antār hāriś cārat*, probably refers to the two worlds (so also Grassmann). The same may be the case here, as *pravartau* (found also in Āp. Śr. 19. 23. 11, 13. 24. 2) means ‘ear-rings’ (Sāyaṇa on TS. 2. 3. 11⁴, quoting Āp. Śr.). ‘Thunderbolt’ for *kalmali-* (or *śarmāri-*) would suit here as in the other two passages and Whitney’s translation may be modified, “.....the two worlds the ear-rings, the thunderbolt the jewel.” AV. 20. 135. 11, with the obviously required emendation of *vaha* to *-has* and *Duraśravasé* to *Dūra-*, may be translated: “Thou, O Indra, with the thunderbolt, broughtest from the Pārāvatas the desired (*havyā-*) acquisition of wealth for the wise, singing, *Dūraśravas*.”

Kalmali- is probably connected with the group of words containing the element, *śar-*, *śir-*, *kar-*, *kir-* (such as *śarvarī-*, *kalmāṣa-* etc., see footnote under *kamāla-*), all meaning 'variegated' and its original meaning might well have been 'many-coloured', 'shining' (cf. the epithets, *darśatā-*, *dyumānt-*, *śubhrā-*, *hāri-*, *hārīta-*, *hiranyāya-*, of *vāja*, Grassmann, s.v. *vāja*).

kúmba- — *kurīra-* — *opaśá-*

tvám vīrúdhām śrēṣṭhatamā 'bhiśrutā 'sy oṣadhe: imám me adyá pūruṣam klībām opaśīnam kṛdhi. 6. 138. 1. *klībām kṛdhy opaśīnam átho kurīrīnam kṛdhi: áthā 'syé 'ndro grāvabhyām ubhé bhinattv āṇḍyañ.* v.2. *klība klībām tvā 'karam vādhre vādhrīm tvā 'karam árasā 'rasám tvā 'karam: kurīram asya śīrśaṇi kúmbam cā 'dhinídadhmasi.* v.3.

stómā āsan pratidhāyah kurīram chānda opaśáḥ: Sūryāyā Áśvinā varā 'gnír āsīt purogavāḥ. 14. 1. 8. = RV. 10. 85. 8.

Sinīvālī sukapardā sukurīrā svaupaśá. TS. 4. 1. 5³. = VS. 11. 56.

Kúmba- and *kurīra-* are also found in ĀP. Śr. 10. 9. 5, 6, 7 (and in the corresponding sūtras in Baudh. Śr. 6.1: 6. 4, 5; 15. 15; 25. 4): *atha patnīśīrasi kumbakurīram adhyūhate. kṛṣṇam jīvornānām iti Vājasaneyakam. jālam kumbakurīram ity ācaksate.* *Kúmba-* alone is found also in ĀP. Śr. 1. 21. 3, *udīcī-nakumbām śamyām*, where it has a development of the original meaning. *Kurīra-* is found also at AV. 5. 31. 2, *yām te cakrúḥ kṛkavākāv ajé vā yām kurīrīni: ávyām te kṛtyām yām cakrúḥ púnah prāti harāmi tām*, where it has a different but not wholly unconnected meaning. *Opasá-* is found also in AV. 9. 3. 8, discussed under *ákṣu:* and in RV. 1. 173. 6, *prá yád itthá mahinā nṛbhyo ásty áram ródasī kakṣyē ná 'smai: sám vivya Índro vrjānam ná bhūmā bhárti svadhāvē opaśám iva dyām;* ib. 8. 14. 5, *yajñá Índram avardhayad yád bhūmīm vy ávartayat: cakrāṇá opośám divi;* ib. 9. 71. 1, *ā dákṣiṇā srjgate śusmy āsadaṁ vétī druho rakṣásah pāti jāgṛvih: hárir opaśám kṛnute nábhas páya upastīre camvòr bráhma nīrñāje;* Tāṇḍ. Br. 4. 1. 1, *gāvo vā etat satram āsata tāsām daśasu māssu srīgāny ajāyanta tā avadann arāsmo 'tīṣṭhāmo 'paśā no 'jñate 'ti tā udatiṣṭhata,* and 13. 4. 3, *dvyopaśāḥ samstutā bhavanti tasmād dvyopaśāḥ*

paśavaḥ; and in *gó-opaśā-*, epithet of *āṣṭrā-*, RV. 6. 53. 9 and *hr̥dayaupāśā-* VS. 25. 8, in all of which it has a slight modification of the original meaning.

Previous Scholars: Sāyaṇa on AV: '*upāsete asmin puruṣa iti opaśaḥ strivyañjanam*', 6. 138. 1; '*kurīrāḥ keśāḥ*', v.2; '*kurīraṁ keśajālāṁ kumbam tadābharaṇaṁ ca strīṇam asādhāraṇam*', v.3. In explaining the passages in RV. he seeks the help of etymology and arrives at a different meaning of *opaśā-* in each case, thus: *śrīṅgam* or *lokadvayam* 1. 173. 6; *upetiya śayānam* or *vīryaviśeṣaḥ* 8. 14. 5; *sarvasya dhārakam* 9. 71. 1; *upāserat ity opaśāḥ*, *gāva opaśū yasyās tādṛṣī*, *ata eva paśu-sādhani*, 6. 53. 9; and goes farther at 10. 85. 8, by stating that there is a metre called *kurīra-*, '*sūryāyā rathasya stomās trivṛdādayaḥ pratidhaya āsan*: *pratidhīyata iti pratidhaya śatīryagāyatakāṣṭhādayaḥ*: *tathā kurīraṁ chandaḥ kurīra-nāmakaṁ chando* 'nasa opaśo' bhavat: *yeno* 'pāserate sa opaśaḥ'. BR: *kūmba* = 'eine Art weiblicher Kopfputz', *kurīra* = 'eine Art Kopfschmuck der weiber', *opaśā-* = 'ein Kopfputz—: Büschel, Locke, cirrus; oder viell. Zoff' and 'Flechte' at AV. 9. 3. 8. Geldner, Ved. Stud. I, 130—137. basing his arguments on AV. 5. 31. 2, Tāṇḍ. Br. 4. 1. 1, 13. 4. 3, and Āp. Śr. 1. 21. 3 (where he wrongly interprets *kūmba-* as the 'pointed end'), concludes that all the three words mean in the first place 'horn' and then a 'horn-shaped head-ornament' or 'diadem'. Caland alone, having had access to Baudh. Śr. and the commentaries, has given the right interpretation to *kūmba-* and *kurīra-* in his translation of Āp. Śr. 10. 9. 5.

Baudh. Śr. 25. 4 (p. 232, l.1.) has, *vidalam u ha kumbam bhavati jālam u kurīram*, and thereupon the commentator adds *vamśavidalam jālasya nemibhūtam* as *kūmba-*. The commentator to Āp. Śr. 10. 9. 7 also has, *jālam ānāyaḥ*, *tac ca vaidale valaye syūtam*, and quotes Baudh. for his support. Thus *kūmba-* is a circular rim made of sliced bamboo and *kurīra-*, a net of sheep's wool (Āp. Śr. 10. 9. 6, above), of which the *kūmba-* formed the edge. The two together formed a dome-shaped female head-dress (that is, when put on) and are often referred to as one, cf. *kumbakurīram* Āp. Śr. 10. 9. 5, 7 above and Baudh. Śr. 6. 5, 15. 15.

Kumbā- 'sacrificial enclosure' must be the same word as *kūmba-* with an extended meaning. It seems to contain a root *kum-* 'to bend', probably to be traced in *komyā-* RV. 1. 171. 3, *stutāso no Marūto mṛṣayantū* 'tā *stutó maghāvā sambhaviṣṭhaḥ*: *ūrdhvā naḥ santu komyā vānāny āhāni vīsvā Maruto jigīṣā*, which Sāyaṇa explains as *kamanīyāni* 'pretty' and others have hesitatingly followed without being able to find a satisfac-

tory derivation. If, however, *komyā-* contains this root, it would mean 'bending', 'pliant', which as applied to trees, desired to be saved from the wrath of the storm-gods, would be most appropriate (the third pāda giving the sense, 'let our pliant trees remain erect'). The root is probably also to be seen in *kumbha-* 'pitcher', Gr. κύμβη, κύμβος (for formation cf. *kamba-*, *kambha-*: *kam-*, Pāṇ. 5. 2. 138); in *kumāra-*, 'the bending, crawling, baby', in *komala-* 'bending' > 'yielding' > 'soft', etc.; and in the root *kuñc-* 'to bend', which may be an enlargement of *kum-*. In view of Lith. *kuñpti* 'to bend oneself', *kuñpas* 'bent', Lett. *kūmpt* 'to be bent', old Pruss. *etkūmps* adv. 'round about' (Walde, s.v. *gam-*, *gamp-* 'to bend'), Gr. κύμβος 'pitcher', κύμβαχος 'upper part of a helmet' and of Gr. καμπτω 'to bend', Sans. *kaṁḍala-*, and its correspondences in the other languages given under it, there seems to have been a duplicate root **kam* or **kum-* in the original language, which gave rise to the various enlargements and derivatives.

From looking upon *kumba-kurīra-* as one thing *kūmba-*, and probably also *kurīra-*, came to denote the whole thing, which as we have already remarked looked like a dome or vault when put on. Thence came the use of *kūmba-* as the 'knob' of a stick or peg of a yoke in Āp. Śr. 1. 21. 3, *udīcīnakumbāṁ śamyām*, the commentator explaining *kumba-* here as the thick end of a *śamyā-*. As already in the time of Baudhāyana and Āpastamba the use of this form of female head-dress had become obsolete (judging from their manner of describing it, of course,) it may well have been Indo-European and Gr. κύμβαχος 'the upper part of a helmet' may have the same source.

Kurīra-, which as we have seen was made of sheep's wool, meant also 'blanket', cf. *kurīras tu pumān mālāviśeṣe kambale 'pi ca: klībāṁ tu maithunē padme jāle ca munibhāṣitam*, Keśavasyāmin's Nānārthhārṇavasamkṣepa, Triv. Sans. Ser. It might well have originally meant 'wool' and in AV. 5. 31. 2, quoted above, *kurīrin-* wedged, as it is, in between *ajé* 'goat' (loc.) and *avyām* 'ewe' (loc.), may possibly stand for 'sheep'. As a matter of fact we find *kurarī-* (for *kurīrī*?) and *jālakinī-* (lit., 'furnished with a net') as names of an ewe, see Vaijayanṭī 70, 129. But the case is doubtful, and *kurīrīni* may be an

adjective to *ajé*, *kuríra*- referring to its horns as 'head-ornaments'. This last remark applies with greater force and more certainty to *opasá*- in Tāṇḍ. Br. 4. 1. 1 and 13. 4. 3, quoted above.

A comparison of AV. 6. 138. 1, 2, 3, RV. 10. 85. 8 = AV. 14. 1. 8, and TS. 4. 1. 5³ = VS. 11. 56 will show that either *kuríra*- and *kúmba*- or *kuríra*- and *opasá*- are found together, but nowhere *kúmba*- and *opasá*-. This, as referring to a particular female head-dress, is sufficient to give us *kúmba* = *opasá*-, 'the circular sliced-bamboo rim'. This, as we have seen under *áksu*-, is its meaning also at AV. 9. 3. 8. In AV. 14. 1. 8 = RV. 10. 85. 8, *pratidhi*- probably means 'ornament' as 'something put on' (compare also Wh.'s remark under AV. 14. 1. 8) cf. *práti yád asya vájraṁ bāhvór dhūh* RV. 2. 20. 8c, and the verse may be rendered, "The ornaments were the laudations, the net and the rim, the metre", etc. *Opasá*- in RV. 1. 173. 6, 8. 14. 5 and 9. 71. 1 refers to the whole head-dress, and with this modification the translations of Geldner in Ved. Stud., I. 131f., may be accepted. *Gó-opasā*- probably means 'with the knob made of cow's bone (or covered with cow's hide)' and *hṛdayaupasā*- 'that which covers the heart'.

kurūṭinī-

ayám pánthāḥ kṛtyéti tvā nayāmo 'bhipráhitāṁ práti tvā prá hinmaḥ; tēnā 'bhī yāhi bhañjaty ānasvatī 'va vāhinī visvārupā kurūṭinī. 10. 1. 15.

Previous Scholars: The commentary is wanting. BR. think that it is probably = *kiriṭinī*-. Ludwig: ".....auf diesem wege geh brechend los zum angriff, wie ein vollständig heer mit wagen und mit rossen [?]." Bloomfield: "..... go this way like a crushing army, with heavy carts, thou that art multiform, and crowned with a crest (?)," and at p. 604, "Kurūṭinī translated by 'crowned with a crest' is in truth a *ām. ley.* of unknown value.Hemaṇdra also reports a word *kurūṭin* 'horse', and Ludwig apparently, on this basis, translates 'mit rossen'". Henry: "par ce chemin marche en te le frayant, comme montée sur un chariot, montée sur un char, revêtue de toutes les formes, coiffée d'une mitre", and in the commentary, "*vāhinī* synonyme de *ānasvatī*, et, quant à *kurūṭinī*, cf. l'usuel *kiriṭin* et l'épithète *tirūṭinas* AV. VIII. 6. 7." Whitney: ".....breaking, like a draft-cow with a cart, all-formed, wearing a wreath (? *kurūṭin*)".

Kurūta- in *kurūṭinī* seems to be identical with later Sanskrit *kurula-* or *-rala*¹ 'curls on the forehead (*bhramarāla-ka-*)', found also in Prāk. (for correspondence of Sans. $\text{ṭ} > \text{ḍ} > \text{l}$ in middle Indian see references under *arūṭakī-*). *Kurūṭinī* would thus mean 'having curls on the forehead', and this would fit in with *kṛtyā-* 'witchcraft', which has been described several times in the same hymn as a woman² with head, ears, nose, etc., cf. v. 1, *yām kalpāyanti vahataū vadhūm iva viśvárūpām hāstakṛtām cikitsāvaḥ : sā 'rād etv āpa nudāma enām ; v. 2, śrṣaṇvātī nasvātī karnīnī kṛtyākṛtā sambhṛtā viśvárūpā*, etc.

For *kurūṭin-* 'horse' in Böhtlingk's edition of Hemacandra's *Śeṣanāmamālā*, v. 176, the Bhavanagar edition of *Abhidhānacintāmaṇi* gives *kuṭara-*. If the former reading is correct, it may signify a 'horse with a tuft on the forehead.'

Pādas c and d, which have been diversely translated, seem to compare the retreat of *kṛtyā-* to that of an invading army (cf. *bhagna-*, 'vanquished': *bhañjati*). *Anasvati*, 'furnished with chariots', epithet of *vāhīnī* 'army', is probably due to a reminiscence of *vahataū vadhūm iva* in v. 1.

khaḍḍūra-

khaḍḍure 'dhicaṅkramām khārvikām kharavāśīnīm : yā udārā antārhitā gandharvāpsarāsas ca yé : sarpā itarajanā rāksāṁsi. 11. 9 (11). 16.

Previous Scholars: Sāyaṇa: '*dūrabhūtaṁ kham khaḍūram ākāśe dūradese.*' Ludwig, p. 531: "die über den khaḍūra [das schwert] taumelt die verstümmelte, bei verstümmelten [auf dem schlachtfeld] wonet", etc. Henry: "Celle qui monte sur le brancard mortuaire", etc., and in the commentary, "Il semble que *khaḍūra* doive nécessairement s'interpréter par le postérieur *khaḍū*." Bloomfield, who renders with 'mist', remarks at p. 636, 'Our rendering of *khaḍūre* reflects simply our own and Sāyaṇa's perplexity.'

Khaḍūra- appears to be identical with later Sanskrit *khalūra-* in *khalūrikā-* 'place of exercise for soldiers'. This meaning suits the context here: the whole hymn has reference to battle, soldiers, and weapons, and a spectre haunting the

¹ The long *ū* in *kurūṭinī* may be due to the exigencies of metre.

² Cf. *Kurulālikulāvalikhyamānabhrūlatāntahḍdayaṅgamam*, epithet of a *prīyatamājana*,—Somadeva's *Yasastilaka* I, 526, 2.

place of exercise may be expected to be mentioned amidst a host of other different kinds of spectres. *D* is regularly represented by *ḷ* in RV., and for *ḍ* > *ḷ* (1), in Pāli and Prāk., see references given under *arūṭakī*.

khṛgala-

piśāṅge sūtre khṛgalaṁ tād ā badhnanti vedhāsah: śravasyūm śūsmanṁ kābavām vādhrīm kṛṇvantu vandhūrah. 3. 9. 3.

nāvé 'va naḥ pārayataṁ yugé 'va nābhye 'va na upadhīva pradhīva: svāne 'va no ārisanyā tanūnām khṛgale'va visrásah pātam asmān. RV. 2. 39. 4.

Previous Scholars: Sāyana on both the passages explains *khṛgala-* as 'armour'. BR., 'viell. Stab, Krücke'. Bloomfield, 'talisman', but agrees with BR. in the meaning 'crutches' for RV. Whitney does not translate the word.

Kausika, 43. 1, has concerning this hymn (AV. 3. 9.), *karṣa-phasyeti piśāṅgasūtram araludaṇḍam yadāyudham*, which, when compared with the verse quoted above, gives us *khṛgala-* = *daṇḍa-* 'stick'. This is supported by the RV. verse quoted above, its fourth pāda meaning, 'like two sticks save us from fall'. *Khṛgalya-* in MS. 2. 7. 12 (= Āp. Śr. 16. 18. 4), *udyojanam antaryāmanam iśām khṛgalyam* (Āp. *kha-* or *khaḍga-*) *śavam* (Āp. *śapham*): *aśṛām tādā* (Āp. *-la-*) *pratīnāhā ubhe maṇḍūkyan yuje*, apparently means the same thing.

galuntāḥ

asūtikā rāmāyaṇy āpacīt prā patisyati: glaūr itāḥ prā patisyati sá galuntó naśisyati. 6. 83. 3.

Previous Scholars: Sāyana: '*glauḥ vranajanito harsaksayaḥ itaḥ asmād āngāt prapatisyati...yadvā glaus candramāḥ...pragamayisyati...sa candramāḥ. galuntāḥ. gaṇḍamālodbhavavikāreṇa tatra tatra hastapādādisandhiṣu udbhūtan gaḍṇī tasyai upakṣayati gaḍuntāḥ*', etc. Ludwig: "....fort von hier die eule [glāḥ] fliegen, und der vogel wird verschwinden." Bloomfield, p. 17: "....the boil will fly away from here, the galunta (swelling) will perish". "Barren shall the *āpacīt*, daughter of the black one, fly forth; the boil (*glau*) shall fly forth from here; it shall disappear from the neck (? *galuntās*)".—Whitney, who remarks, "the translation here given of *galuntās* is the purest conjecture, as if the word were a corruption of some form of *gala* (our W.O.D. read *galantās*), with ablative suffix *tas*".

If *galantás*, the reading of three of Whitney's mss., be correct, its relation to root *gal-* 'to ooze' would be just like that of *jīvantá-* 'living one', AV.: *jīv-* 'to live', *tarantá-* n. pr.: *tr̥* 'to conquer', *pāntá-* 'drink': *pā-* 'to drink', *vasantá-* 'spring': *vas-* 'to be bright', *veśantá-* 'pool': *viś-* 'to enter' (e.g., running water) (?), *hemantá-* 'winter': *hīm*, *hīmad-* 'cold', 'frost', etc. Being thus presumably a substantive like the others, it would mean in this connection 'the oozing one', viz., 'the pus'. If Sāyana's explanation of *asūtikā-* as 'not giving out pus' be correct, an emendation of *sá galantás* to *ságalantas* would give a good sense: "The barren *apacit*,¹ daughter of the black one will fly forth: the boil shall fly forth from here, (and) disappear together with the pus."

ghṛtastāvas-

yāsmīn devā āmrjata yāsmīn manusyā utā: tāsmin ghṛta-stāvo mṛṣtvā tvām Agne divam ruha. 12. 2. 17.

Previous Scholars: 'von Schmalze triepfend'—BR., who take *-stāva-* to be the stem. Ludwig, p. 480: 'an dem wisch dich ab und ghṛta-triepfend [?], steig empor zum himmel'. Henry: 'puisque tu dégouttes de beurre, essui-toi sur lui, | Ô Agni, et monte au ciel'. ".....on that having wiped off the drops of ghee (?), O Agni do thou mount the sky"—Whitney, who remarks, "Our mss. seem to read *-stā-* very plainly [and SPP. reports no variant], but need not prevent our understanding instead *-snā-*, if more acceptable".

BR. assume a root *stu-* 'to drop', 'to come together' in order to explain *stuta-* (v.l., *sruta*) in Hemacandra, *-stāva-*, *stūkā-* 'tuft or knot of hair', and *stoká-* 'drops'. Of these, *stuta-* is only a corruption of *sruta-* and *stoká-* has been explained by Wackernagel, I. 239. c., as a methathesis of **skota-*: *scut-*

¹ *Apacit* is rightly identified by Bloomfield, p. 504, with *apaci-* of the medical works. The latter seems to be a Prakritisation of the former. The commentators of Kauś. and AV. also identify it with *gaṇḍamālā*. BR. give 'scrofulous swelling of the glands of the neck' for *gaṇḍamālā*, which is misleading, as the following extract from Vāgbhata (Aṣṭāṅga-hṛdaya, Uttara. 29, 18) will show: *medaḥsihāḥ kaṇṭhamanyāksakakṣūvām-ksāṇajā malāḥ: savarṇān kaṭhinān snigdham vīrtākāmalaḥkṣīṭin: avagā-ḍhān bahūn gaṇḍānś cirapākānś ca kurvate: pacyante 'lparujas tvanye sravanty anye 'tikanḍurāḥ: nāsyanty anye bhavanty anye dīrghakālānu-bandhinaḥ: gaṇḍamālā 'pacī seyam dūrveva kṣayavṛddhībhāk.*

'to drip'. The remaining *stūkā-* or *stū-*, as well as *stūpa-* 'tuft or knot of hair', *stavaka-* 'bunch', Beng. *thokā* 'bunch', contains an element *stu-* which gives the idea of a 'bunch' or 'bundle'. This, however, would not apply to *ghṛta*.

On the other hand, if, following Whitney's recommendation, we read *-snāvas*¹, we find *-snāvas-*: *snu-* 'to drip' as *vāsas-* 'covering': *vas-* 'to clothe', *-vācas-* in *suṽācas-* etc.: *vac-* 'to speak', *vāhas-* 'offering': *vah-* 'to carry', *pājas-* 'brilliance': *pajrā-*, etc., Ved. Gr. § 126. Then *ghṛtasnāvas-* would mean 'drippings of ghee', object of *mṛṣṭvā*, cf. *ghṛtasnū-* 'dripping with ghee'.

cīti-

devās te cītim avidan brahmāṇa utā vīrūdhah: cītim te vīśve devā āvidan bhūmyām ādhi. 2. 9. 4.

Previous Scholars: Sāyaṇa: '*grahavikārād rogiṇa ādānam grahādeḥ saṁvaranam chādanam abhistaranaṁ vā*'. BR. and Weber: 'Sammeln. Ludwig, 'pflückung'. Grill: "Den Göttern und Brāhmanen ward's, wie man dich Holz zusammenlegt, Die Götter all ersahn, wie man zur Erde dich zusammenlegt". Bloomfield, p. 292: "The word *kītim* is found only here and is very problematic. . . . we are connecting the word with *kinoti* in the sense of 'arrange', 'build up', having in mind the peculiar amulet or remedy *dasavriksha* 'consisting of ten woods', in st. 7." Whitney, who renders, 'gathering (?)', remarks, "If it comes from *cī*, there is hardly any other example".

Cīti- appears to be connected with *cāy-* 'to fear', 'to be in awe of',² thus meaning 'apprehension' and thence 'trouble' or 'disease', just like *ātanka-* which means both 'fear' and 'disease'. The hymn is about curing one of a dangerous kind of seizure of the joints, said to be caused by demons, and the meaning suits quite well: "The gods have noticed thy trouble, the priests, and the plants: all the gods on earth have noticed thy trouble". That the diseased, and not the amulet, is addressed is clear from the following verse.

¹ Mss. often confuse *st* (स्त्) and *sn* (स्न) and, in general, *t* and *n*, cf. *stāvā* or *stāva* in two mss. for *snāvā*, Gaastra's ed. of GBr., p. 120, n. 2.

² Cf. Wack., I. § 79. a.: "So von *cāy-*, Scheuen" AV. *cīti- cīkihi kl. cekī-yate*: v. *cāyamāna-*, *cāyya cāy-ū*, sp. weiteres, vgl. gr. *τῆ-μῆ*."

For formation, cf. *gīti-*: *gāyati*, *pīti-*: *pā-*, *pāyayti* (caus.), *sphīti-*: *sphāyate*, etc., Wack. I. §79. (a). α, β.

jabhya- — *tardā-* — *vāghā-*

hatām tardām samañkām ākhūm Aśvinā chintām śīro āpi prṣṭīḥ śṛñītam : *yāvān néd dādān āpi nahyatañ mūkham āthā 'bha-*
yam kṛmutam dhānyāya. 6. 50. 1.

tārda hai pātāṅga hai jābhya hā upakvasa : *brahmé 'vā*
'samsthitañ havir ānadanta imāñ yāvān āhimsanto apódita.
v. 2.

tārdāpate vāghāpate tṛṣṭajambhā ā śṛṇota me : *yā āraṇyā*
vyādvārā yé ké ca sthā vyādvārās tānt sārvañ jambhayāmasi.
v. 3.

yāvātīr bhṛṅgā jatvāḥ kurūravo yāvātīr vāghā vṛkṣasarpyō
bābhuvuḥ : *tātas tvām asi jyāyān*, etc. 9. 2. 22.

Previous Scholars : Sāyana : *tardāḥ* = *himsakāḥ* (ākhūḥ), *jabhya* = *upa-*
dravakārītvād asmābhir himsya, *vāghāḥ* = *avaghnanti avabādhanta iti vāghāḥ*
pātāṅgādayaḥ. Bloomfield and Whitney render *tardā-* and *jabhya-* as
'borer' and 'grinder' respectively. *Samañkām* and *upakvasa* have been
left out as doubtful by everybody. Sāyana explains the former as *samañca-*
nam bilam sampravīṇya gacchantam, adj. of *ākhūm*, and for the latter he
reads *apakvasaḥ* (= *adagdhāḥ santāḥ*).

Keśava on Kauś. 51. 22 (dealing with AV. 6. 50) has
samāptam mūṣaka-śalabhapatāṅga-tittibha-kīṭaka-kīṭikā-hari-
na-ruru-śalyaka-goṣedhā-golṛmyādi-svastyayanam; similar is
Sāyana's remarks in the introduction to this hymn, which is
directed against the pests to crops. In the well-known verse,
ativṛṣṭir anavṛṣṭiḥ śalabhā mūṣikāḥśukāḥ; pratyāsannās ca rājānaḥ
ṣaḍ ete itayaḥ smṛtāḥ, the most harmful to crops, among animals
are 'locusts', 'rats', and 'parrots'. These three must be in-
tended in vs. 2 and 3 by the words, *tārda* : *tārdā-pate*, 'borer'
= 'rat', *pātāṅga* : *vāghāpate* = 'locust', cf. Beng. (dial. of Mān-
bhūm) *bāghḍuku* 'a kind of moth', Sindhi *bagh(g)āi* 'a kind of fly
that sticks to dogs and horses', and *jābhya* : *tṛṣṭajambhāḥ*,
'grinder' or 'having sharp grinders' = 'parrot', which cuts any-
thing by grinding with its beak.

The remaining animals in Sāyana's and Keśava's enumera-
tions are included in the words *āraṇyā vyādvārāḥ* and *yé ké ca*
sthā vyādvārāḥ in v. 3.

The construction suggests that *samañkām* in v. 1 is probably a verb, second, du., imp., like *hatām*, *chintām* and *śrñitam*. A loss (by ms. corruption) of *t*, the third member of the conjunct (see under *kākutsala*-) is probably to be seen after *-ñk*-, *samañkām* thus standing for *samañktām*. Now, *sām-añj*- has a meaning 'to consume', 'to devour' (BR., RV. 10. 45. 4; 52. 3; 87. 16) which would quite suit the context.

Ūpakvasa, taken by others as a substantive of doubtful significance, also appears to be a verb, probably a corruption for *-krasa* (for a reverse process in the confusion of *v* and *r*, see *uttaradraū*). The form **kras*- not known to be found elsewhere, may be an enlargement of *kram*- 'to step' through the intermediate *krams*- which is frequently used. Compare the relations of, *tam*- 'to be exhausted', 'to perish': *tas*-, *nam*- in *evéd yūne yuvatāyo namanta yád im usánn usatír éty áccha*, RV. 10. 30. 6: *nañs*- in *ní te nañsai pīpyāñē'va yóṣā máryāye 'va kanyā śasvacai te*, RV. 3. 33. 10: *nas*- 'to approach with lust', *śam*- 'to kill': *śas*-, etc., and alternate presence or absence of nasal in *danś*:-*daś*- 'to bite', *dans*- 'to be worth seeing': *das*- in *dasmá*- etc., *nanś*:-*naś*- 'to disappear', *bhranś*:-*bhras*- 'to fall', *sranś*:-*sras*- 'to fall', etc. If that be the true reading and meaning, **ūpakrasa* would mean 'step nearer' (that is, in order to listen), and would correspond even in this respect (as in the names) to *ā śṛṇota me* in v. 3.

tāyādarām—pārasvanti-

yāthā pásas tāyādarām vātena sthūlabhām kṛtām: yāvat pārasvataḥ pásas tāvat te vardhatām pásasḥ. 6. 72. 2. yāvad aṅginam pārasvataṁ hāstīnam gārdabham ca yát: yāvad ásvasya vājīnas tāvat te vardhatām pásasḥ. v. 3.

ayám Indra Vṛśākapiḥ pārasvantaṁ hatām vidat: asīm sūnām návaṁ carúm ād édhasyā 'na ácitam víśvasmād Índra úttaraḥ. RV. 10. 86. 18.

Īśānāya pārasvata ālabhate Mitrāya gaurān Váruṇāya máhi-śān, Bṛhaspátaye gavayāś Tvāstra ústrān. VS. 24. 28.

suparṇaḥ pārajanyo haṁso vṛko vṛśadamaśas te aindrā apām udro 'ryamṇo lopāśas śīmho nakulo vyāghras te Mahendrāya Kāmāya paravān. KS. V, 7, 11 = TS. 5. 5. 21.

sa iha kīto vā patango vā matsyo vā śakunir vā simho vā varāho vā paraśvān (v. 1., -śvā) vā sārḍūlo vā puruṣo vā 'nyo vā teṣu teṣu sthāneṣu pratyājāyate.—Śāṅkh. Āraṇ. 3. 2.

Previous Scholars: The commentator simply calls *tāyādarā-* (which he reads *tāyodara-*) 'a kind of animal' and no one has yet any suggestion as to what it is; he has nothing to say about *pārasvant-* either. Sāyaṇa on RV. has: 'he Indra ayaṁ Vṛṣākapiḥ paravantaḥ paravam ātmano viśaye 'vartamānaḥ hataḥ himsitaḥ vidat'. On TS. he explains it as *mahiṣa*, with which may be compared Vj. 65, 21, *gavalas ca paravānās ca mahiṣaḥ syād aranyajāḥ*. The commentary to Śāṅkh. Āraṇ. calls it 'a kind of snake'. BR. suggest that it is probably the 'wild ass'.

Tāyādarām is probably to be read *tāyād āram*, the former being the subjunctive of *tāya-*, passive stem of *tan-* 'to extend.' Cf. Whitney, Sans. Gr. § 774, "Examples of the transfer of stems from the *yā-* or passive class to the *ya-* or intransitive class were given above (761 b.); and it was also pointed out that active instead of middle endings are occasionally, even in the earlier language, assumed by forms properly passive: examples are *ā dhmāyati* and *vy āpruṣyat* (ÇB.), *Bhūyati* (Māi. U.)." Or, *tā*, itself, found in *atāyi* (aor.), *tāyitā* (fut.), *-tāya* (ger.), *tāyitr-* etc., may be the stem. The verse would then mean, 'so that the member may extend sufficiently, made big by the wind', etc.

From the passages from KS. and Śāṅkh. Āraṇ., quoted above, *pārasvant-* appears to be a wild animal like the jackal, the lion, the tiger, and the boar, and from AV. it is known to have a large member like the elephant, the ass, and the horse. Both these features are satisfied in its identification by Bühler, ZDMG. 48, 63, with Pāli *palasata-*, Aśoka. Delhi—Topra V. 6, Jātaka VI, p. 277, v. 1205 and *palāsāda-*, Jātaka, V, p. 406, v. 267,¹ which the commentator to Jātaka explains as *khagga* 'rhinoceros'. Bühler thinks that the intermediate steps were **parassanto*, **parasato*, and Trenckner, Pāli Miscellany, p. 58, n. 6 (cited by Hultzsch, Aśoka Inscript., p. 127, n. 8) considers *palasato* to be the original of *palāsādo*

¹ Compare with the above passages: *tathā pānāya- -m- āyanti nānā-migagaṇā bahu: sihā vyagghā varāhā ca acchakokataracchayo. palāsādā* (v. 1. *palāsājā, palasādā, pallasadā*) *ca gavayā mahiṣā rohītā rurī: eneyyā varāhā c'eva gaṇiṇo nīkasūkarā, etc.*

and the latter, which literally means 'eating leaves', to be an etymologizing corruption of the former.

If this be the true meaning, the proper form is probably *pārasvant-*, literally, 'having an axe (*paraśu-*)', the reading of Śāṅkh. Āraṇ. Compare, *khadga-*, *-ḍgin-*, *vārdhrīṇasa-*, Germ. *Nasehorn*, etc. For syncope of *u*, cf. *paraśvadha-* 'axe' (*paraśu-vadha?*), *parśvadha-* (*parśu-vadha?*) 'axe': *paraśu-*, *parśu-*, *vānanvat-*: **vanana-vat-* (Grassmann), *indhanvat-*: *indhana-* (Ved. Gr. § 234), *hiraṇmaya-*, *hiraṇīn-*: *hiraṇya*, etc.

tirīṭin-

yās tvā svāpne nipādyate bhrātā bhūtvā pitṛē va ca : bajās tām sahatām itāḥ klībārūpāms tirīṭināḥ. 8. 6. 7.

Previous Scholars: Sāyaṇa: '*tirīṭināḥ, antardhānena atataḥ.*' BR.: *tirīṭa*= 'eine Art Kopfsputz, Turban, Diadem Arupadatta bei Uḡgvala, die Erklärer zu AK. (3. 6. 3, 30).' Others have followed BR.

It appears that the meaning 'head-ornament' or 'tiara' (Wh.) for *tirīṭa*- depends solely on a quotation from Arupadatta and statements of commentators later than him; it is not given in any of the old Kośas, nor do the modern dictionaries quote any occurrence of its actual use in literature. It might have arisen from a false reading of *kirīṭa-*, just as *bālatanaya-*, a synonym of *khadira-*, in Amara from that of *bālapatra-* (see Kṣīrasvāmin's comment).

The PTS's Pali Dictionary gives two meanings to this word, (1) 'the tree *Symplocos racemosa*' (*lodhra*) and (2) 'a garment made of its bark.' This second meaning suits the passage in question admirably well, for the *arāyas* ('niggards') spoken of in this hymn, although vested with spectral qualities, are conceived by the poet to have been like a sort of wild folk who clad themselves in barks, skins, and tattered clothes. There seems to be no point in describing them as wearing a head-ornament. Puggalapāṇiatti, p. 51, 'so *sāṇāni pi dhāreti masānāni pi dhāreti chava-dussāni pi dhāreti paṃsukulāni pi dhāreti tirīṭāni pi dhāreti ajināni pi dhāreti*', read together with v. 11 of this hymn, *yē kukūndhāḥ kukūrabhāḥ kṣtīr dūrśāni bibhrati; klībā iva prañtyanto vāne yē kurvāte ghōṣam tām itō nāsāyāmasi* (especially the words *chava-dussāni*, *tirīṭāni* and

ajināni in the one and *kṛtīḥ* and *dūrsāni* in the other, together with *tirīṭinaḥ* in v. 7), makes it abundantly clear that *tirīṭa-* has the same meaning in both.

turmiśam

*citrāṇi sākāni divi rocanāni sarīṣpāni bhūvane javāni :
turmiśam sumatim icchāmāno āhāni gīrbhīḥ saparyāmi nākam.*
19. 7. 1.

Previous Scholars: The commentator explains *turmiśam* either as *turmaya himsakāḥ himsākūriṇaḥ tām śyati tanūkarotīti turmiśā* or as *turo himsakān miśati hinastīti turmiśā : miśa spardhāyām . . . mūrdhanyasya tālavyopajanaś chāndasaḥ*. "Seeking favour of the twenty-eightfold (?) wondrous ones, shining in the sky together, hasting in the creation (*bhūva-na*), I worship (*sapary*) with songs the days, the firmament (*nāka*)."—Whitney, after emendation of *turmiśam* to *aṣṭāvinśam* (or *-śā*).

Turmiśam seems to be a corruption for **turviśam* 'settlement of the stars' (cf. *tārāpatha-*, *nakṣatraloka-*, etc., for the 'sky') the first member (*tur*) being the genitive singular of *tr-* 'star' and the second *viś-* 'settlement.' For interchange of *m* and *v*, cf. *anarmāṇām* AV. 7. 7. 1 : *anarvāṇām* RV. ; *amāmasi-* : *amāvasi-* 'new-moon', Vj. 160, 35 ; *āvradanta* in *āsrathnan dṛḷhā āvradanta vīṭitā* RV. 2. 24. 3 prob. = *āmradanta* (: *mṛdú-*) 'the firm became loose, the hard became soft' (for it Grassmann supposes a root *vrad-*, *vrand-* 'to become weak'); *āmataḥ*, *parāmataḥ* (mss.) for *-vataḥ*, Gaastra's GBr. p. 2, fn. 1 ; *vaṅgāva-gadhāḥ*, Ait. Āraṇ 2. 1. 1 prob. = *-magadhāḥ* (Keith); and Wack. I. § 177. n. For singular giving a plural sense in an *aluksamāsa*, cf. Ved. Gr. § 275,—“A singular case-ending (the acc. or inst.) may here indicate a plural sense; e.g., *āsvam-istī-* 'seeking horses', *puram-darā-* 'destroyer of forts', *śūneṣita-* 'driven by dogs' (*śūnā-*)”.

Āhāni in d is probably elliptical for *viśvā āhāni*. Thus the third and fourth pāda may be translated: "Desiring good-will of the settlement of stars, every day with songs I worship the firmament."

taimātā-

*aśitāśya taimātāśya babhrór āpodakasya ca : sātrāsāhasyā
'hām manyór āva jyām iva dhānvano ví muñcāmi rāthā iva.*
5. 13. 6.

*nīr vai kṣatrām nāyati hānti vārco 'gnīr ivā 'rabdho vi
dunoti sārvaṃ; yō brāhmaṇām mānyate ānnaṃ eva sā viṣṭsya
pibati taimātāsya. 5. 18. 4.*

Previous Scholars: BR. and others consider *taimātā-* to be the name of a kind of snake. Whitney translates 5. 13. 6, "Of the Timatan (?) black serpent, of the brown, and of the waterless, of the altogether powerful (?): I relax the fury, as the bow; I release as it were chariots". To this Lanman remarks: "Whitney would doubtless have revised this carefully. The divergences of the translators reflect the uncertainties of the exegesis. 'I slacken as it were the cars of the wrath of' etc.—Griffith. 'I release (thee) from the fury of' etc.—Bloomfield. 'Des Asita. . . . des Manyu Streitwagen gleichsam spanne [ich] mir ab' or 'die Streitwagen des Grimmes des Asita' etc. —Weber. For *ḍ*, 'as the string from off (*āva*) the bow'".

There seems to be a contrast in 5. 13. 6 between *taimātā-* and *āpodaka-*. The word *āpodaka-* 'out of water' means either 'not in water' as in RV. 1. 116. 3, . . . *naūbhir ātmanvātībhir antarikṣaprūdbhir āpodakābhiḥ*, or 'not containing water', 'dry', as in AV. 5. 16. 11, where it is obviously used as equivalent to *ārasā-* 'sapless'. *Taimātā-* also appears to mean 'wet', but modified into 'living in water' at 5. 13. 6 and 'liquid' (e.g., the poison of a snake) in 5. 18. 3. It is probably a derivative of *tema-* 'moisture' with suffix *-ta*, for which and for length of the vowel before the suffix, see under *arūṭakī-*; for superfluous *Ṛddhi* in the first syllable, cf. *praiṇānā-* 5. 27. 3 and *sauprajāstvam* 2, 29. 3, for which other texts, including Ppp., have *prīṇ-* and *suprajās-*. The first member of *sātrāsāhasya* is obviously the same as *satrā*, which means 'together', 'altogether', 'all at once', 'always', etc., and may here mean 'everywhere'; thus the word would mean 'prevailing everywhere, i.e., both on land and water'. *Dhānvan* in *ḍ* appears to be elliptically used in both senses, 'bow' with *jyām* and 'sandy wasteland' with *rāthān*, the comparison in the latter case being with the extrication of the wheels of a chariot stuck in a sandy piece of land.

Thus we may translate 5. 13. 4: "I release (thee) from the fury of the wet black snake, the dry tawny snake, and of the all-prevailing one, like the string from the bow or chariots (from a sandy tract)."

taulā-

ājyasya parames̥hiñ jātavedas tñūvaśin: Agne taulāsya prāśāna yātudhānān vilāpaya. 1. 7. 2.

Previous Scholars: The commentator derives it from *tulā*- 'balance', here standing for the sacrificial ladle. Roth and Whitney emend it in their edition to *tailāsya* 'of sesame oil' against all authorities and Ppp., which has *tūlasya*.

Taulāsya is evidently an adjective of *ājyasya*, and is probably from *tūla*- 'a tuft of grass, etc. (here *kūśa*-).' Cf. *pavitra*-, with which ghee was sprinkled. *Tūla*- is used with reference to *darbhā*- at 19. 32. 3.

duradabhnā-

vilohitō adhiṣṭhānāc chaknō vindati gopatim: tāthā vaśāyāḥ sāmvidyaṁ duradabhnā hy ūcyāse. 12. 4. 4. *duradabhnai nam ā saye yācitām ca nā dītsati: nā smai kāmāḥ sāmṛdhyante yām ādatvā cīkīrṣati.* v. 19.

Previous Scholars: BR: 'Thore täuschend d.h. durch Schloss und Riegel nicht zu halten'. Ludwig: 'unbetrieglich' at v. 4, but leaves the word without rendering at v. 19. Henry, p. 250, sees no reason for, or suitability of, the meaning given by BR. and Ludwig; he suggests *durdaghnā*- or *dur-adaghnā*- 'killing those who do not give' as the correct reading. "Anemia (*vilohitā*) from the station of the dung visits (*vid*) the master of kine; so is the agreement of the cow; for door-damaging (?) art thou called."—Whitney (v. 4), who remarks, "Nearly everything in the second half verse is doubtful. . . . *sāmvidya* (given by four of his mss.) seems a much more probable form of stem. . . . The second person *ucyāse* is quite unexpected", and at v. 19, "That the conjectural rendering ('Door-damaging lies she on him' etc.) is extremely unsatisfactory is plain".

The correct reading is probably *durādabhnā*- 'hard to deceive (or harm)', paralleled by *ādabdhāḥ* 'unharm'd RV. 1. 173. 1 and *durādharṣā*- 'hard to be dared against' AV. 12. 5. 17, both epithets of the cow, and *nā tā naśanti nā dabhāti tāskaro nāsām āmitrō vyathīr ā dadharṣati* AV. 4. 21. 3 (=RV. 6. 28. 3), about the cows. The suffix *-na* is also found in *mathnā*- 'shaking vehemently' RV. 1. 181. 5 (cf. also *mathnāti* and *dabhnoti*) and after roots like *bhañj*-, *bhug*-, *ruj*-, *pr*-, etc., as forming the past participle.

Sāmvidyaṁ, as suggested by Whitney, is a better reading in

c of v. 4 and in view of the second person *ucyāse* in d, *vaśāyāḥ sāmvidyam* seems to be a corruption for *vaśe 'yāḥ sāmvidyam*, 'O cow, thou comest to recognition'. Thus we may translate the verse: "Anæmia visits the lord of kine for taking possession of the dung; thus, O cow, thou comest to recognition, for thou art called 'hard-to-deceive'".

In v. 19 *ā śī-* is used in the sense of 'to enter into' for the purpose of doing something evil as in RV. 10. 162. 1, *brāhmaṇā 'gnīḥ sāmvidāno rakṣohā bādhatām itāḥ: amivā yās te gārbbham durnāmā yōnim āśāye*, and elsewhere. Thus: "The 'hard-to-deceive' gets into him, if he does not wish to give her, when asked", etc.

dūrśā-

paṇḍitais tvā pāry akriṇan dūrśēbhīr ajīnair utā; prakrīr asi tvām oṣadhē 'bhrikhāte nā rūrupaḥ. 4. 7. 6.

yē kukūndhāḥ kukūrabhāḥ kṛtīr dūrśāni bībhṛati; klībā iva pranṣtyanto vāne yē kurvāte ghōṣam tān ito nāśayamasi. 8. 6. 11.

Previous Scholars: Sāyana takes *dūrśēbhīḥ* as adjective of *ajīnair* (= *duṣṭa-śyāsambandhibhīḥ*) at 4. 7. 6 and reads *kṛtyair dūśyāni* for *kṛtīr dūrśāni* at 8. 6. 11. 'Eine Art Gewebe oder Gewand', —BR. Weber on 4. 7. 6, Ind. Stud. 18. 29, follows BR. and remarks, "zu dūrṣa, Pet. W., ist ausser dūṣya, dūshya vielleicht auch tūsha zu vergleichen", but renders it with 'Häute' at 8. 6. 11. (ib., 5, 255). Ludwig leaves the word untranslated. Grill (4. 7. 6): 'Für Decken tauschten sie dich ein, Gewebe, Felle gab man her', etc. Henry (8. 6. 11): 'Les kukundhas, les kukūrabhas qui portent des peaux en guise de vêtements', etc. Bloomfield (4. 7. 6): 'with broomstraw (?), garments' etc. Whitney renders the first *dūrśā-* with 'garments' and the second with 'pelts', each followed by a query-mark.

Dūrśā- is found at least three times in the Kausika Sūtra: (i) *jihvāyā utsādyam aksyoh paristaranaṃ aśṭhaṇam hṛdayam dūrśa upanahya tisro rātrīḥ palpūlane vāsayaṭi* 11, 16, where the tongue and several other parts of a cow are prescribed to be tied up in a *dūrśa-* and soaked in cowdung for three nights; (ii) *kṛmukaśakalam saṃkṣudya dūrśajaradajināvakarajvālana*, 28, 2, where it is prescribed as an easily inflammable light fuel along with worn-out goatskin and broomstraws; and (iii) *vilumpantām agham iti pari caṭam* (v.l., *selam, śilam*, of which the latter

seems to be the correct reading) *dūrsam vilumpati* 85, 22, where it is to be spread around (Keś.) a piece of stone (*pariśilam*). In all these instances Dārila and Keśava¹ render it with *jīrnavas-tra* 'old or tattered cloth'. It will be seen that this meaning suits also the two occurrences in the AV. In the first passage it is used together with hemp-textures (see *pavāsta*-) and goat-skins, both of which are inexpensive, as a means of exchange for a herb. (It may not be out of place to mention here that in India even to-day old clothes are very often exchanged for herbs from the forest-folk.) In the second a set of wild people (or spectres conceived as such, see *tirīṭin*-) are said to clothe themselves in skin and *dūrsā*-.

Prāk. *dūsa*- has two meanings 'cloth' and 'tent', in the first of which it must be the same as Sans. *dūrsā*- and in the second as Sans. *dūṣya*- 'a tent'. Pāli *dussa*- is also to be similarly assigned. It would appear that in these two languages *dūrsā*- has developed a wider meaning, from 'old cloth' to 'cloth in general'. In Pāli *chavadussa*- 'a miserable garment' it seems to have retained its original meaning.

Beng. *dhūs*, Nep. *dhūsā*, Punj. *dhussā*, and corresponding words in other modern Indian vernaculars, all meaning 'a kind of woollen covering', may be connected with it, but the aspiration is unexplained.

nyā- — ānya-

dr̥dhó dr̥mhashtiró nyó brāhma viśvasf̥jo dāsa : nābhim eva sarvātāś cakrām ūcchiṣṭe devātāḥ śritāḥ. 11. 7 (9). 4.

¹ It may be mentioned here that Keśava appears to have flourished in the time of King Bhoja of Malwa (c. 1018-1060 A.C.), when the Muhammadans were terrorising the country. Speaking about the importance of *abhicāra* at the end of Kāṇḍika 49, he remarks, *pr̥thivyām duṣṭa utpannaḥ sarvadā ca vināśayei : adharmasambhavo duṣṭo prajāhimsanataparāh : Turuskā nāmnā pāpiṣṭhā devabrāhmaṇa-himsakāḥ : pr̥thivyām Śrī-Bhojadeva dharmasamrakṣaṇāya ca : deṣe tu Mālavake utpannaḥ śrīrājaggeṣu ca ;* again under 47, 22, *idam ahaṁ Mahmadasya Turuskasya Mūtikarṇaputrasya pr̥ṇāpūnāv apayacchāmi.* He was thus a contemporary of Uvaṭa, commentator of the VS., and preceded Śāyaṇa by nearly three centuries. Dārila, whose work forms the basis of Keśava's Paddhati, must have flourished much earlier.

ā tv ādyā sabardūghām huve gāyatrāvepasam : Indraṁ dhenūm
sudūghām ānyām īsam urūdhārām aramkṣtam. RV. 8. 1. 10.

idā hī va ūpastutim idā vāmāsyā bhaktāye : ūpa vo viśvave-
daso namasyūr ā āsrkzy ānyām iva. RV. 8. 27. 11.

yō asyā viśvājanmana īse viśvasya cēstataḥ : ānyesu kṣiprā-
dhanvane tāsmai prāṇa nāmo'stu te. AV. 11. 4 (6). 23.

yāsyās cātasrah pradiśaḥ prthivyā yāsyām ānnam kṛṣṭāyaḥ
sainbabhūvūḥ : yā bibharti bahudhā prāṇād ējat sā no bhūmir gōṣv
āpy ānye dadhātu. 12. 1. 4.

ānyebhyas tvā pūruṣebhyo góbhyo āsvebhyas tvā : nīḥ kravyā-
dam nudāmasi yō agnir jīvītayōpanaḥ. 12. 2. 16.

pūruṣa evēdām sārvaṁ yād bhūtām yāc ca bhāvyaṁ : utā
'mṛtatvāsye 'śvarō yād ānyenā 'bhavat saha. 19. 6. 4.

Previous Scholars: (1) *nyā*.—Sāyaṇa: '*dṛmha-sthirāḥ dṛmhanena
sthīrikṛto lokāḥ, nyāḥ netūras tatrityāḥ prāṇināḥ*'. BR., 'wohl adj. von
unbekannter Bed.' Grassmann: '*niedersinkend* (?) [von nī], enthalten in
ānīa.' Henry: 'Affermi et solide toi-même, affirmis', etc. He thinks
(p. 158) that *nyā*- may be an artificial formation from *anyā*- as *sura*- from
asura-, thus meaning 'no other', 'himself'. Bloomfield, who would read
dṛḍhadṛmā(h) and consider *nyāḥ* 'leader' (sing.): *nī*- 'to lead': 'He who
fastens what is firm, the strong, the leader,' etc. Whitney, who considers
dṛmha a verb: 'Being fixed, fix thou, being staunch, *nyā*', etc. (2) *anya*-.
—Sāyaṇa on RV. and AV. 11. 4(6). 23 sees no difference between it and
anyā- 'other'. His commentary on the 12th book is wanting and at 19.
6. 4 he reads *ānnena* (SPP. reads *anyēna*, other texts *ānnena*). BR.: '*ānyā*,
(3. *a* + *nyā*, zusammengezogen aus *nī-yā*, wie auch zu sprechen ist) f.
adj. nicht versiegend'. Henry gives a number of substitutes for *gōṣv āpy
ānye* such as *go-sīhāpātye*, **go-śvadhānye*, etc. and renders 12. 1. 4d:
'daigne cette Terre nous accorder la possession des vaches.' At 12. 2. 16
he as well as Ludwig considers *anyebhyas* as equivalent to *anyē*- and in
the dative. Whitney: 'to thee being such, O breath, having a quick bow
among the unexhausted (?*ānya*), be homage', 11. 4. 23c,d; 'let that
earth (*bhūmi*) set us among kine, also in inexhaustibleness (?*ānya*), 12. 1.
4d; 'Thee from inexhaustible (?*ānya*) men, kine, horses' etc. 12. 2. 16.

The correct reading in 11. 7. 4a appears to be *dṛḍhō
'dṛmhas sthirō nyāḥ*, the loss of a sibilant before a sibilant
followed by an explosive (as between *-dṛmhas sthirō*) being pres-
cribed by the Prātiśākhya and Kātyāyana (Wack. I. § 287. b)
and widely followed in the Vedic texts. This gives us a pair of
contrasted words, *dṛḍhāḥ* 'firm': *ādṛmhaḥ* 'not-firm' (cf. *bhūmi-
dṛmha*- 5. 28. 14, 19. 33. 2), *sthirāḥ* 'stable': *nyāḥ*, which

should therefore mean 'unstable', 'movable', 'perishable', or the like. *Nyá-* (to be read *níá*) may easily have this meaning, if its relation to root *nī-* in the sense, 'to take away', 'to remove', is considered to be the same as that of *priyá-* 'dear' to the root *prī-* 'to please'.

Ānya- would thus mean 'immoveable', 'imperishable', and thus be an exact equivalent of *amṛta-*, which is sometimes an adjective, meaning 'imperishable', and sometimes a noun, meaning 'nectar', often applied to sacrificial butter or the soma-drink (see Grassmann, *s.v.*). At 12. 1. 4 and 12. 2. 16 *ānya-* is probably used in the sense of sacrificial butter; at RV. 8. 1. 10 and 8. 27. 11 it qualifies *īsam* 'libation', understood in the second passage; and at AV. 19. 6. 4 it means 'nectar', thus giving a much better sense than the other texts which read *ānnena*. *Ānyeṣu* at AV. 11. 4. 23 is probably a vocative of *ānyeṣū*: 'O one of inexhaustible arrows, to thee of quick bow, O Prāṇa, be homage.'

paṭū(ṭau)rā-

pratighnānāḥ sām dhāvantū 'raḥ paṭūrāv āghnānāḥ : aghāri-nīr vikeśyō rudatyāḥ pūruṣe hatē raditē Arvude tāva. 11. 9 (11). 14.

Previous Scholars: Sāyana: '*urāḥ vakṣaḥsthalam paṭūrau tatpradeśau ca*'. Böhtlingk: 'ein bestimmter Körperteil'. Bloomfield who renders with 'thigh', remarks [Reprint of A.J.P. XI. 3 (pp. 319-356), p. 22]: "Our translation of the obscure word is based upon Kauç. 84, 10, *triḥ prasavyaṃ prakīrṇakegyaḥ pariyaṇti dakṣiṇam ūrum āghnānāḥ*. The word seems to contain *ūru* with some modifying adjective, perhaps *prīhu* in a Prākṛtic form." Henry suggests emendation to **paṭaur avāghnānāḥ* and renders: 'Qu'elles accourent, celles qui se meurtrissent de coups, | arrachant les voiles qui couvrent leurs seins,' etc. Whitney notes: "I follow both translators in rendering *paṭaurā* by 'thigh', although it is not too acceptable, considering the familiarity of *ūru* as name for 'thigh'".

Paṭūrā- or *-ṭaurā-* is evidently identical with *pāṭora-* in KS. V. 13, 11-12, *Agneḥ pakṣatiḥ Sarasvatyā nipakṣatiḥ Somasya tṛtīyā.....devānām dvādaśi dyāvāprthivyoḥ pārśvaṃ Yama-sya pāṭoraḥ*, and *pāṭūra-* in a corresponding passage in TS. 5. 7. 21-22. This is about the ribs of a horse. VS. 25, 4-5 and MS. 3. 15. 21-22 in the corresponding passages count thirteen ribs and leave out *pāṭūra-*. Caraka, Śārīra. 7, 5, counts only twelve ribs on

each side, while GBr. I. 5. 3, thirteen. It thus appears that there have been two views about the exact number of ribs, and in any case *pātūra*- seems to be outside, but just following, them on each side. It is most probably the bone, on each side, just about the thigh-joint and below the waist. Vaijyanti, p. 22, gives *pātūra*- as a name for the fourteenth lunar night. . . . *pratipat tv ekapakṣatīḥ : pakṣatīḥ cā 'tha pātūro bhūteṣā ca caturdaśī : nipakṣatir dvitīyā syāt*. This also supports the above contention, the two fortnights in a month being considered its two sides (*pakṣa*).

In the above passage *paṭūraū* evidently stands not actually for these bones, but for the two sides of the belly just near them, referring to the common phenomenon of the striking of the breast and the belly by women in grief.

paruṣā-

darbhāḥ śocīs tarūṇakam āśvasya vāraḥ paruṣāsya vāraḥ : rāthasya bāndhuram. 10. 4. 2.

Previous Scholars : Ludwig : " das junge darbhagras ist flamme [der schlange], der pferdes scheif, des paruṣa schweif [ist flamme für die schlange], [ebenso] des wagens sitz." Henry : " Ardeur brûlante [contre le venin] est le brin de darbha, ainsi que le jeune brin [d'orge ?], | le erin de cheval, le poil d'homme||.....le caisson du char....." Bloomfield renders *paruṣā-* with 'the shaggy one', but remarks (p. 607), "For the unintelligible *parushāsya* we are tempted to substitute *arushāsya* relying upon the oft-emphasised whiteness (*svetā*) of Pedu's horse". Whitney : " *Darbha*-grass, brightness, young shoot (? *tarūṇaka*); horse's tail-tuft, rough one's tail-tuft; chariot's seat (? *bāndhura*)."

Paruṣā- here probably refers to the bull. It is used as an epithet of *ukṣān-* 'bull' in RV. 5. 27. 5, *yāsya mā paruṣāḥ śatām uddharśāyanty ukṣāṇaḥ*, and of *gau-* 'bull' or 'cow' in RV. 6. 27. 5, *utādaḥ paruṣe gāvi sūraś cakrām hiraṇyāyam : ny airayaḍ rathītamaḥ*, and 8. 93. 13, *tvām etād adhārayaḥ kṣṇāsu rōhinīṣu ca : paruṣṇīṣu rūsat pāyaḥ*. This epithet is due probably to its shagginess (of the tail ? Cf. *puruvāra-* 'having an ample tail-tuft', another epithet, RV. 1. 139. 10), as it is applied elsewhere also to *ūrṇā-* 'wool' (RV. 4. 22. 2, see Grassmann, s.v. *paruṣā*).

Paruṣa- seems to be the correct reading for *puruṣa-* (note that two of Wh.'s and one of SPP.'s mss. read *puruṣa-* for

paruṣa- in the above passage) in AV. 6. 38. 4, *rājanyē dundubhāv āyatāyām āsvasya vāje pūruṣasya māyāu: Indraṁ yā devī subhāgā jajāna sā na aitu vārcasā samvidānā*, and 19. 49. 4, *siṁhāsya rātry ūsati pīṁśāsya vyāghrāsya dvīpīno vārca ādade: āsvasya vradhnām pūruṣasya māyūm purū rūpāni kṛnuṣe vibhātī*, as *māyū-* 'bellowing', 'lowing', etc., is usually applied to an animal such as the cow or the sheep, cf. Whitney's remark at 6. 38. 4, "*Māyū* is not properly used of *pūruṣa* 'man', and the expression is obscure and doubtful".

pārsāna-

Indrā-Somā vartāyatām divās pāry agnitāptebhir yuvām āsmahanmabhiḥ: tāpurvadhebhīr ajārebhīr atrīṇo nī pārsāne vidhyatām yāntu nisvarām. 8. 4. 5=RV. 7. 104. 5.

girāyaś cin nī jihate pārsānāso manyamānāḥ: pārvatāś cin nī yemire. RV. 8. 7. 34.

yād vīḷāv Indra yāt sthirē yāt pārsāne pārābhṛtam: vāsu spārkhām tād ā bhara. RV. 8. 45. 41.

Previous Scholars: Sāyaṇa: *pārsvāsthipradeśe*, AV. = *pārsvāsthāne* at RV. 7. 104. 5, *pīḍyamānāḥ* or *spīṣyamānāḥ* at RV. 8. 7. 34; and *vimarśana-kṣame* at 8. 45. 41. BR.: 'm. Einsenkung, Abgrund, Kluft..... Nach Naigh. 1. 10. Wolke, wohl derselben ursprungs wie *parśu*.'

In RV. 8. 45. 41 *pārsāna-* is contrasted with *vīḷū-* 'strong' and *sthirā-* 'firm', while AV. 8. 4. 5, when compared with 8. 4. 17d, *tām pratyāñcam arcīṣā vidhya mārmaṇi*, and 8. 6. 24d, *hṛdayē'dhi nī vidhyatam*, would point to some 'tender' part of the body as its meaning. The meaning 'soft', 'tender', not only suits these two passages but also the third.

The original meaning seems to have been what Sāyaṇa gives at RV. 8. 75. 41, viz., *vimarśanakṣama-* 'worthy of being touched or felt': *sparśa-* 'touch' with suffix *-āna*. This suffix *-āna*, used to form adjectives, is found in several words: *āpnav-āna-*: **apnu(?)*, *ūrdhvas-āna-*: *ūrdhvā(s)-*, *jrayas-āna-*: *jṛāyas-*, *dhiyas-āna-*: **dhiyas-*, *pr̥thav-āna-*: *pr̥thu-* (see under *suśīma-*), *mandas-āna-*: **mandas-*, *rabhas-āna-*: *rābhas-*, *vasāv-āna-*: *vāsu-*, *vṛdhās-āna-*: *vṛdhās-*, *śavas-āna-*: *śāvas-*, *sahas-āna-*: *sahās-*, etc. Grassmann and Macdonell (in Vedic Grammar) consider it identical with the participial suffix, but added to

a double stem of the root, in the case of *jrayasānā-*, *dhiyasānā-*, *mandasānā-*, *rabhasānā-* etc. It seems however more likely to be a secondary suffix in view of the above examples, placed side by side with the corresponding nouns.

pavāsta-

pavāstais tvā páry akrīṇan dūrśēbhīr ajīnair utā : prakrīr asi tvām osadhē 'bhrikhāte nā rūrupaḥ. 4. 7. 6.

ābhūr v aūksīr vyū āyur ānad dārṣan nū pūrvo āparo nū darṣat : dvē pavāste pári tām nā bhūto yó asyá pārē rájaso vivēṣa. RV. 10. 27. 7.

Previous Scholars: Sāyaṇa: 'pavastaiḥ pavanāya astaiḥ sammārjanī-tṛṇaiḥ,' on AV. and 'pavaste pavatir gatikarmā.....mahatvena sarvasyābhibhavanāya gacchantyau (dyāvāprthivyaū),' on RV. BR.: 'Zeltdecke oder dergl. AV. 4. 7. 6. du. bildlich von Himmel und Erde RV. 10. 27. 7.' Oldenberg, RV. II. p. 227, remarks: "Pavāsta dunkel. Ungewissheit der auf kombination von AV. IV. 7. 6. und Kauś. 28. 2. beruhenden Gleichsetzung mit *avakara* hat schon Bloomfield S. B. E. 42. 377f. hervorgehoben; ebenso die Schwierigkeit, auf diesem Wege Verständniss unseres st. zu fördern. Unzutreffend Weber, Ind. Stud. 18. 29."

Pāli *pothhaka-* ('a cloth made of makaci fibre', PTS's P.D.) is the regular representative of Sans. *pavasta(ka)* and, as we shall presently see, its meaning suits both the occurrences of the latter. In Jātaka IV, p. 251, *pothhakam* is explained by *ghana-* or *saṇa-sātakam*. From the descriptions of *pothhaka-* given in Aṅguttaranikāya p. 246 and Puggalapapaññatti p. 33, *saṇasātaka-*, 'a texture made of hemp', appears to be the true reading. It is described there as having an indifferent colour (*dubbanṇo*), rough (*dukkhasamphasso*), and cheap (*appaggho*)¹ which are exactly the characteristics of a hemp-texture. It would appear that a rough texture of this kind was used as a wrapper just like a blanket, cf. Kauś. 57. 13, *sarveśāṃ kṣaumasāṇakambalavastram*, and Puggalapapaññatti p. 51, *so sāṇāṇi pi dhāreti masānani pi dhāreti*, etc.

¹ *tayo pothhakā:—navo pi pothhako dubbanṇo c'eva hoti dukkhasamphasso ca appaggho ca, majjhimo pi pothhako dubbanṇo c'eva hoti dukkhasamphasso ca appaggho ca, jinṇo pi pothhako dubbanṇo c'eva hoti dukkhasamphasso ca appaggho ca: jinṇam pi pothhakam ukkhaliparimajjanam vā karenti saṅkarakuṭe vā nam chaddenti.*—Pug. 33.

Accordingly, the RV. verse may be translated: "Thou becamest, thou grewest up, thou didst attain age; now the first one, now the other one has pierced. Two hemp-wrappers (*i.e.*, the heaven and the earth) wrap, as it were, him who has spread beyond this region." And the AV. one, "They bought thee for hemp-wrappers, for tattered cloth and for goat-skin", etc.

Av. *pāst-* 'skin of a man', Pers. *post* 'skin', later Sans. *pustaka-* and Pāli *pothaka-* 'a book', form quite a different group of words.

Bloomfield's (SBE. 42, 377 b.) and apparently Sāyaṇa's (AV. 4. 7. 6) identifications of *pavāsta-* with *avakara-*, on the ground that the latter word is found with *dūrśa-* and *jarad-ajina-* in Kauś. 28. 2, is without any force, since the words are used in different contexts. *Pavāsta-*, *dūrśa-*, and *ajina-* in AV. are referred to as inexpensive means of exchange, while *dūrśa-*, *jarad-ajina-*, and *avakara-* in Kauś. are prescribed as easily lighted fuels.

prṣṭi-

Previous Scholars: Sāyaṇa: = *parśu-* RV. 10. 87. 10, AV. 2. 7. 5, 4. 3. 5, = *pārśvāvayava-* AV. 2. 32. 2, = *prṣṭhavaṃśāsya abhito vartamānāḥ parśūḥ* 11. 10. 14. BR.: 'rippe (= *parśu-*)'. Grill, Henry, Whitney, and other scholars generally follow BR., except when *prṣṭi-* and *parśu-* come together in the same sentence and where they try to differentiate with 'side' ('flanks', Henry) and 'rib' ('côte', Henry) respectively. Uhlenbeck, Etym. Wört., has: "p ṛ ṣ ṭ i s f. rippe, vgl. afgh. *puštai* rippe and *parçus* rippe, sichel. AV. *parṣtis* np. *pušt* rücken gehören nicht hierher, sondern zu *prṣṭham*. "*Prṣṭi* denotes not 'rib', which is *parśu-*, but a transverse process of a vertebra, and so the vertebra itself", —Ved. Ind., s.v. Śarīra. This last one will appear to be the right meaning.

It would appear from the above that scholars are often doubtful as to the precise meaning of *prṣṭi-*, especially when they have to distinguish between it and *parśu-*. *Prṣṭi-* is distinguished from *parśu-* in AV. 9. 7. 6, *devānāṃ pātñḥ prṣṭāya upasādaḥ pārśavaḥ*, and 10. 9. 20, *yāḥ prṣṭīr yāśca pārśavaḥ*; and from *pārśvā-* in 9. 1. 34, *yāḥ pārśvé uparṣānty anunīkṣanti prṣṭīḥ*. In 12. 1. 34, *uttānās tvā pratīcīm yāt prṣṭībhir adhi śemahe* (addressed to the earth), men are said to lie on the earth, facing upwards, with their *prṣṭīs*. Whitney and Griffith here give a derivative meaning 'stretched out' to *uttānā-*,

apparently in order to be consistent with the meaning 'rib'. But *uttānā-* usually means, not only in classical but also in Vedic Sanskrit, 'lying on one's back', 'facing upwards', cf. RV. 10.142.5, *bāhū yād Agne anumārmjāno nyānān uttānām anvēsi bhūmim*, and 10. 27. 13, etc., where *uttānā-* is contrasted with *nyān* 'facing downwards'. In 18. 4. 10 horses are called *pr̥ṣṭivāhaḥ*, which Whitney renders 'back-carrying (?)'. These instances show that *pr̥ṣṭi-* is not the same as *pārśu-*, but is either the back itself or some part of the body at the back. GBr. I. 5. 3, just after counting the *pārśus*, analyses the spine (*anūka-*) thus: *anūkaṁ trayastrimśo, dvāstrimśatir hy evai 'tasya pr̥ṣṭikundālāni bhavanty, anūkaṁ trayastrimśam, tasmād anūkaṁ trayastrimśaḥ*, where it (*viz.*, the spine) is said to have thirty-two rings (?) of *pr̥ṣṭi-* [cf. Suśruta, Śārira. ch. 5., *pr̥ṣṭhe trimśat (asthīni)*]. The number and the description agree with those of the transverse processes of the vertebra.

From this the meaning was easily widened to indicate the spine or the back itself, as is seen in the case of *pr̥ṣṭivāhaḥ*. Hastyāyurveda of Pālakāpya, which seems to be a fairly ancient work, uses at 3. 9. 55 *pr̥ṣṭau* for *pr̥ṣṭhe*. A similar use is also found in Kalyāṇamandirastotra, Ind. Stud. 14, 386, and Simhāsanadvātrimśika and Pañcadaṇḍachatrāprabandha, *ib.*, 15, 378.

In the light of the above Pāli *piṭṭhi* and *piṭṭhī* (f.), Prāk. *paṭṭhi*, *piṭṭhi*, and *putṭhi* (f.), Guj. *puṭh* (f.), Sindhi *puṭhi*, *puṭhī*, Mār. *puṭh*, and H. *pīth* (f.), all meaning 'back', are to be traced back to *pr̥ṣṭi-*. Cf. Turner, Dictionary of Nepali, s.v. *piṭh* and Bulletin of the School of Oriental Studies, vol. V. p. 124, s.v. *puṣṭai*. It is also clear now that Av. *par̥štiš* and nP. *puṣṭ* do really belong to *pr̥ṣṭi-*, not to *pr̥ṣṭha-* as Uhlenbeck thought.

pēstra-

yāt te riṣṭām yāt te dyuttām āsti pēstram ta ātmāni : dhātā tād bhadrayā pūnaḥ sām dadhat pāruṣā pāruḥ. 4. 12. 2.

yō naḥ śāpād āsapataḥ śāpato yās ca naḥ śāpāt : śūne pēstram ivā 'vaksāmam tām prāty asyāmi mṛtyāve. 6. 37. 3.

Previous Scholars : Sāyaṇa reads *preṣṭham* (= *priyatamam*) at 4. 12. 2 and *peṣṭam* (= *piṣṭam*) at 6. 37. 3. 'Knochen. . . . vielleicht von l. *pīś*'.—BR., followed by Ludwig, Grill, and Griffith. Weber, Ind. Stud. 18, 47,

renders with 'Quetschung', and Hillebrandt, Ved. Chrest., vocabulary, remarks: "Ich stelle das Wort zum Wurzel *piś*, zermahlen, und vermüthe: losgeschlagenes Stück Fleisch, Fleischfetzen". Bloomfield also renders with 'bone', although not satisfied. Whitney renders the two passages respectively: "What of thee is torn (*riç*), what of thee is inflamed (*ṛdyut*), is crushed (*ṛpēṣtra*) in thyself—may Dhātār excellently put that together again, joint with joint", and, "Whoever shall curse us not cursing and whoever shall curse us cursing, him, withered (?), I cast forth for death, as a bone (??) for a dog".

Bloomfield, SBE. 42, 385, has already suggested a connection of *pēṣtra*- with *piśitā*- and *peśi*-, and that, like the other two, it may also mean 'flesh'. In fact all these three words contain the same root *piś*- 'to prepare, make ready (especially meat, by cutting it up and carving it)', followed by different suffixes, *-tra* (Ved. Gr. § 152), *-ta* (ib. § 145), and *-i* (ib. § 131) respectively; cf. *janīḥ* and *ā-jāniḥ*, *jātām*, *janītram* RV. 7. 34. 2, 56. 2 (Sāy.), 'birth': *jan*- 'to be born', *ṛtīḥ*, *ṛttām* 'dance': *ṛt*- 'to dance', *vasitam*, *vastram* 'cloth': *vas*- 'to clothe', etc. For root *piś*- in this sense, cf. AV. 12. 5. 36, *Śarvāḥ kruddāḥ piśyāmānā śmīdā piśitā (brahmagavī)*. The word *piśitā*- itself occurs twice in the AV., at 5. 19. 5, *krūrām asyā āśāsanam tṛṣṭām piśitām asyate*, and at 6. 127. 1, *vidradhāsya balāsasya lōhitasya vanaspate: viśālpakasyau 'ṣadhe mō'chiṣaḥ piśitām canā*, where it seems to have a figurative meaning.

This meaning not only suits both the contexts but seems to be required by them. AV. 4. 12., where the first passage occurs, is all about the healing of fractured bones, torn and damaged flesh, etc., cf. v. 3, *sām te māmsāsya viśrastām sām āsthy āpi rohatu*, and v. 4, *āsṛk te āsthi rohatu māmsām māmsēna rohatu*. In the second passage, a piece of meat offered to a dog would make a better simile than a bone for a man offered to death, for in the former case there is also the suggestion of being completely devoured.

prārtha-

anyakṣetre nā ramase vaśi sām mṛḍayāsi naḥ: ābhūd u prārthas takmā sā gamiṣyati bālḥikān. 5. 22. 9.

Previous Scholars: "Lies *prā-arthas*, nach PW.: >>Ausrüstung zur Reise<<; vielleicht aber praedic. zu *takmā*=fortstrebend (vgl. *arthay* + *pra*), Ludwig: >>begierig nach der Ferne<< Hillebrandt: >>Bereitwillig<<".—

Grill. "The pada-reading in *c* is *pra-ārthaḥ*; *prā-ar-* would better suit the meaning given 'ready to set out', lit. 'having an object in front'".—Whitney.

Prārtha- seems to be a corruption for *prārthya-*, 'amenable to supplication', cf. RV. 1. 82. 1c,d, *yadā naḥ sunṭiāvataḥ kāra ād arthāyāsa id yōjā nṛ Indra te hārī*, and Grassmann, s.v. *arthay-*, meaning (2). This (*prārthia-*) is required also by the metre and would save us an awkward resolution and a forced meaning. The loss of *y* is only another instance of the tendency of the AV. mss. to drop the last of a conjunct of three, see instances under *kākutsala-*, to which may be added *akṣ(y)aṇi* 4. 3. 3 (majority of Wh.'s mss.), *tālp(y)āni* 14. 2. 41d, *mekṣ(y)-āmi* 7. 102. 1, *rākṣ(y)amāṇaḥ* 18. 4. 70, etc.

bhṛmalā-

yis te sarpó vṣcikas tṛṣṭādāmśmā hemantājabdho bhṛmaló gūhā śāye: kṛmir jinvat pṛthivi yád yád éjati prāvṛṣi tán naḥ sārpan mó'pasṛpad yác chivám téna no mṛḍa. 12. 1. 46.

Previous Scholars: The commentary is wanting on this *kāṇḍa*. BR: 'adj. beläugt, torpidus'. Wackernagel, I. § 63.γ.: 'v.: *bhṛmā-* „Verirrung“ *bhṛmī-*, *bhṛmī-*, AV. *bhṛmalā*: v. *bhramā-* „Lohe“ sp. *bhramati* „schweifen“. Ludwig, p. 548: "der sarpa, der stechende, mit hartem zahn, der dir von winter erfroren, der sich hin und her schlagelnde im verborgen ligt". Bloomfield: "The serpent, the scorpion with thirsty fangs, that hibernating torpidly lies upon thee" etc. Henry: "Ton serpent, ton scorpion à l'âpre morsure, | qui englouti par l'hiver git assoupi dans sa cachette" etc. Whitney: "What stinging (*vṣcika*) harshbiting serpent of thine lies in secret, winterharmed, torpid (*bhṛmalā*); whatever worm, O earth, becoming lively stirs in the early rainy season—let that crawling not crawl upon us; be thou gracious to us with that which is propitious".

The Ppp. reading *bhramalo* suggests that our *bhṛmalā-* may be identical with *bhramara-* 'a humble bee'. Confusion of *ra* and *r* in mss. is very common; cf. for instance, *prṣṭi-* or *prṣṭhi-* in some mss. for *praṣṭi-* AV. 10. 8. 8, 13. 1. 21, recorded by Whitney in his translation; *kramuka-*, v. l. for *kṛmuka-* Kauś. 28. 2; *praśnyam* for *prśnyam* in Dārila's comm. to Kauś. 11. 16; *drati-* for *drti-* Kauś. 38. 12; ms. Ech *hṛdam*, PBh *hṛdayam* for *hradam* ib. 52. 5, etc. Keśava commenting on *yuktayor mā no devā yas te sarpa* (the present verse) *iti śayanaśālorvarāḥ parilikhati*, Kauś. 51. 17, remarks, *atha sarpādisvastayayanam ucyate: sarpa-*

vṛścika-dvidamśamaśaka-bhramara-bhūmikīta-kṛmayah; *eteṣāṃ bhayaṃ na bhavati*, and again under the following sūtra,
ahibhaye vṛścikabhaye maśakabhaye bhramarasamghe kṛmibhaye
 etc. His enumerations, especially the second one, when equated in order of presentation with our verse, show that according to him *trṣṭādāmśmā* = *dvidamśa-maśaka-* or *maśaka-* and *bhramalā-* = *bhramara-*. For *trṣṭādāmśmā* cf. also AV. 7. 56. 3, *arbhāsya trṣṭādāmśino maśakasyā 'raśām viśām*, and Sans. *damśa-*, Beng. etc. *ḍāś* 'a gnat'. This makes it clear that in Keśava's time (c. 11th century) either the reading itself was *bhramarā-* or *bhramalā-* instead of *bhṛmalā-*, or the latter was understood to be identical with the former. The above verse may accordingly be translated: "The serpent, the scorpion, the harsh-biting (mosquito), the bee of thee, that, pressed (lit., 'ground': *jabh-* 'to grind') by winter lie in concealment; whatever worm, being lively, O earth, stirs up in the early rainy season, let that crawling not crawl on to us, favour us with that which is propitious".

man(n)āú

devā imāṃ mādhnū sāmyutam yāvaṃ Śārasvatyām ādhi manāv acarkṣuḥ: *Índra āsīt śīrapatīḥ satákratuḥ kīnāsā āsan Marútaḥ sudānavaḥ*. 6. 30. 1¹.—V.1., *manāv-*.

nī tigmām abhy āmśúm śīdad dhótā manāv ādhi: *juṣāṇo asya sakhyām*. RV. 8. 72. 2.

āyukta sūra étaśaṃ pāvamāno manāv ādhi: *antárikṣena yātave*. ib. 9. 63. 8.

rājā medhābhir īyate pāvamāno manāv ādhi: *antárikṣena yātave*. ib. 9. 65. 16.

Previous Scholars: All have taken *manāú* (or *-nāú*) as if identical with *mānau* 'man' or 'Manu' (loc.), although some, like Whitney, are not quite satisfied.

The accent indicates that *man(n)āú* may be altogether different from *mānu-*; and *man(n)āú ādhi* with verbs like *acarkṣuḥ* 'ploughed', *śīdat* 'sat', *pāvamānaḥ* 'being purified', suggests

¹ "It occurs also in TB. (ii. 4. 87; exactly repeated in ĀP. ̐S. VI. 30. 20; PGS. iii. 6. 1.), MB. (ii. 1. 16), and K. (xiii. 15). The TB. version begins with *etām u tyām mādhn-* (so MB. also), and it gives in b *śārasvatyās* and *manāv*".—Whitney.

that it may refer to some place or plot of land on which these actions could be performed. Now, Beng. has a word *mānā* (< **manyā*?) which means 'a fertile piece of land on either side of a river' (so near that it is often flooded when the river is full). Cf. also *maṇi-rūḍhaka*-, synonym of *śimbidhānya*- (podded grain, such as pulses) Kalpadrukośa p. 142, 89, *śimbidhānyam jalaklinnam sāṅkuram maṇirūḍhakam*. The application of such a meaning to the first verse, where the river Sarasvatī (cf. TB. reading -*svatyās*) is mentioned, is clear, while the other three verses relate to Soma, who is frequently connected with the river or river-bank; cf. in the same hymns, *duhānti saptatī kām ūpa dvā pāṇca sṛjataḥ tīrthē sindhor ādhi svarē*, 8. 72. 7; *tām im mṛjanty āyāvo hāriṁ nadīṣu vājīnam indum Īndrāya matsarām*, 9. 63. 17; *yā ūrjīkēṣu kṛtvasu yē mādhye pastyānām yē vā jāneṣu pañcāsu (śomāsaḥ sunvirē)*, 9. 65. 23; also 9. 76. 1, 8. 96. 14, 15, etc.¹

madhyamaśir

yāsyā 'ñjana prasārpasy āṅgam āṅgam pārusparuh: tāto yāksmaṁ vi bādhasa ugrō madhyamaśir iva. 4. 9. 4 = RV. 10. 97. 12, VS. 12. 86 with v.l., *yāsyau 'śadhīḥ prasārpatha* in a, and *bādhadhva* in c.

Previous Scholars: Sāyaṇa: 'madhyame antarikṣasthāne śete saṁcara-tīti madhyamaśiḥ vāyuh', or, 'arir mitram arer mitram iti nītiśāstroktarājamaṇḍalamadhyavaritī rājā' (AV.), and, 'madhyamasthāne varitamāno rājā' (RV.). BR.: 'etwa *intercessor*'. Grassmann: 'wol; der in der Mitte sich lagernde als Bezeichnung etwa des Heer-führers'. Whitney: 'Madhyamaśi is of obscure meaning; 'arbiter', as conjectured by BR. seems very implausible [BR. express their conjectural meaning by the Latin word *intercessor*; by which, I suspect, they intend, not 'mediator', but rather 'adversary' or 'preventor' of the disease, which would be plausible enough]; more probably 'midmost man', like *madhyameṣṭhā* or chief (see under iii. 8. 2.), and *madhyamaśi* used especially of the leader about whom his men encamp, for his greater safety, in the night".

In the simile in the second half we have on one side, 'thou drivest away disease'—a subject, an object, and a verb—, while on the other side apparently only the subject (*madhyamaśir*) and the verb (the same *vi-bādha*). This suggests

¹ Cf. Punj. *maṇḍ* 'low moist ground on the bank of a river or stream', which cannot in the ordinary way come from the same source as Beng. *mānā*, and Telugu *manu* 'earth, soil'.

that we have probably to split up *madhyamaśīr* into two words, *mādhyam*, acc. sing. of *mādhya-* 'the central part', and *asīr*, nom. sing. of **asīr* (for accent and gender cf. *vandhūr-*), probably 'a boring instrument' or 'awl' as will appear from the following correspondences. Walde, Idg. Wört., s.v. *aḱ* (z. T. auch *ak-*) „scharf, spitz, kantig; Stein“, gives a detailed account of words formed with this element, of which those formed with *-l* (p. 29) seem to be identical (at least some of them) with our **asīr*:- “arm. *aseṭn* „Nadel“, aksl. *Os(ʹ)la*, „Wetzstein“, ags. *egle* pl. „Ährenspitzen, Grannen“, engl. *ails* „Grannen“, ahd. *ahil* m. „Ähren-spitze, Granne“, nhd. (dial.) *agel*, *ägel* „festuca“ und *Achel*; acymr. *ocolin* „cos“, ncymr. *agalen*, und (*h*)*ogalen*, nbret. *higolen* „Wetzstein“; lat. *aculeus* „Stachel“; anord. *soð-áll* „Fleischgabel“; cymr. *ebill* „Bohrer“ corn. *epill hoern* „clavus“, mbret. *ebil* „Pflock, Stiff, Nagel“.

Assuming this modification of the text and meaning of **asīr*-, Whitney's translation may be modified: “Of whomsoever, O ointment, thou creepest over limb after limb, joint after joint, from thence thou drivest away the *yāksma* ‘as a sharp boring instrument the middle portion (of anything, by cutting a hole)’”.

mūra- — *mūradeva-*

1. *mūra-*

yā śaśāpa śāpanena yā 'ghān mūram ādadhé: yā rāsasya hāraṇāya jātām ārebhé tokām attu sá. 1. 28. 3=4. 17. 3.

Mūra- has been rightly identified with *mūla-* 'root', but the import of *c* seems to have been misunderstood. Thus the commentator takes *mūram* as adj. of *aghām*, meaning either *ādibhūtam* or *murchākaram*, and reads *ādade* (= *parijagrāha*, *kṛtavatī* 'tyarthah) for *ā dadhé*; Grill, '...hat gift'ge Wurzel angewandt'; Whitney, '...that hath taken malignity as her root (? *mūra*).' As, however, *ā dhā-* usually means 'to lay', 'to deposit', 'to bury or impregnate', cf. RV. 9. 19. 5, *kuvid vṛṣanyāntībhyah punānó gārbham ādādhat*, and roots are mentioned as having been used for sorcery, cf. *mūlakṛt-* in *yāh kṛtyākṛn mūlakṛd yātudhāno 4. 28. 6*, and *mūlin-* in *kṛtyākṛtam*

valagīnam mūlīnam śapatheyyaṃ 5. 18. 12, the rendering should rather be, 'that hath buried the wretched root'. Cf. 5. 18. 8, *yām te kṛtyām kūpe 'vadadhūḥ śmaśānē vā nicakhnūḥ*, or 10. 1. 18, *yām te barhīṣi yām śmaśānē kṣetrē kṛtyām valagām vā nicakhnūḥ*.

2. *mūradeva-*

āyodamśtro arcīṣā yātudhānān ūpa spr̥ṣa jātavedaḥ sāmīd-dhaḥ : ā jihvāyā mūradevān rabhasva kravayādo vṛṣtvā 'pi dhatsvā 'sān. 8. 3. 2=RV. 10. 87. 2.

pārā śṛṇīhi tāpasā yātudhānān pārā 'gne rākso hārasā śṛṇīhi : pārā 'rcīṣā mūradevān chṛṇīhi pārā 'sut̥ṣpo abhi śósucā-nah. 8. 3. 13 (=10. 5. 49)=RV. 10. 87. 14.

Indra jahi pūmāṁsaṃ yātudhānam utā striyaṃ māyāyā śāsādānām : vígrīvāso mūradevā ṛdantu mā té dṛṣant sūryam uccārantam. 8. 4. 24=RV. 8. 104. 24.

Previous Scholars: Sāyaṇa: =*māraṇakriḍā rākṣasāḥ* (8. 104. 24), *mūḍhadevān mārakavyāpārān* (10. 8. 2), *māravayāpārān* (ib. v. 24) on RV., and, *mūlena auṣadhena dīvyanti*, or *mūḍhāḥ santo dīvyanti te* (8. 3. 2), *māraṇena karmanā dīvyantīti* (v. 13), *māraṇakriḍā mūlena viṣauṣadhyā dīvyantīti vā* (8. 4. 24) on AV. BR: =*mūladeva* Kāç, zu P. 8, 2, 18, Vārtt. 2, Bez. *gewisser Unholde*. Grassmann: 'Bezeichnung dämonischer Wesen oder ihrer Verehrer.' Whitney: 'falseworshippers.' Henry renders with 'demons' or 'impies', but remarks in his commentary to 8. 3. 2 that it is probably a possessive compound with *mūra-* 'root', and not *mūrá-* 'foolish', as the accent on the first member shows.

As Henry has already pointed out, the accentuation shows that the first member in *mūradeva-* is *mūra-* 'root', thus the word meaning, 'having the roots as one's god'. In view of the importance of the use of roots in sorcery, as seen under *mūra-*, this implies simply that the sorcerers were so called because they were devoted to and expected everything from the roots just as much as the Ṛṣis did with regard to the gods. That roots were actually worshipped as fetish and their worshippers were later confused with demons, as Henry would suggest, does not seem to be a necessary implication.

vṛā-

Venāś tāt paśyat paramām gūhā yād yātra vīśvaṃ bhāvaty ékarūpaṃ : idāṃ p̥ṣnir aduḥaj jāyamānāḥ avarvīdo abhyānūṣata vṛāḥ. 2. 1. 1.

sānn ūchīṣṭe āsamāś co 'bhaū mṛtyūr vājāḥ prajāpatiḥ : lokyā ūchīṣṭa āyattā vrāś ca drāś cā 'pi śrīr māyi. 11. 7 (9). 3.

siāmbhīd dha dyām sā dharūnam prusṭyād r̥bhūr vājāya drāvinām nāro gōḥ : ānu svajām mahiśās cakṣata vrām ménām āśvasya pāri mātāram gōḥ. RV. 1. 121. 2.

*svāsā svāsre jyāyasyai yōnim āraig āpaity asyāḥ praticākṣ-
yèḥ : vyucchānti rāsmībhiḥ sūryasyā 'ñjy ankte samanagā iva
vrāḥ. Ib. 1. 124. 8.*

*pūrvām ānu prāyatim ādade vas trīn yuktā aṣṭāv aridhāyaso
gāḥ : subāndhavo yé viśyā iva vrā ānavantaḥ śrāva aiṣanta
pajrāḥ. Ib. 1. 126. 5.*

*té manvata prathamām nāma dhenós triḥ sapta mātūḥ para-
māṇi vindan : tāj jānatīr abhyānūṣata vrā āvirbhavad aruṇīr
yaśāsā gōḥ. Ib. 4. 1. 16.*

*gōbhīr yād īm anyé asmān mṛgām ná vrā mṛgāyante : abhit-
sāranti dhenūbhiḥ. Ib. 8. 2. 6.*

*samudrād ūrmīm ūd iyarti Venó nabhojāḥ prsthīm haryatā-
sya dārsi : ṛtāsya sānāv ādhi viśtāpi bhrāt samānām yōnim
abhyānūṣata vrāḥ. Ib. 10. 123. 2*

Previous Scholars: Sāyana on RV. gives various meanings to this word: 'night' or 'dawn' (1. 121. 2), *samyagananahetava āpaḥ, samanāḥ, tā gaccantīti samanagā vidyutah, vrā vrātāḥ, vidyutsamghā iva* (1. 124. 8), *vriyanta iti vrāḥ vrātāḥ takāralopas chāndasaḥ* (1. 126. 5), *vrā ity uṣaso nāma* (4. 1. 16), and *vrā varitaro jātādībhīr upāyair nirundhānā vyādīhāḥ* (8. 2. 6). On AV. 2. 2. 1 he has *vrāḥ* = either *āvyātāmāṇaḥ prajāḥ*, or, *vriyamānāḥ... āpaḥ*, and on 11. 7 (9). 3, *vrāḥ vārako varuṇaḥ draḥ drāvakaḥ amṛtamayaḥ somaḥ*. Geldner, Trans. of RV. p. 149. n., summarises the opinions of leading modern scholars and gives his own opinion: "*vrā* nach Roth: Haufe, Schar, nach Pischel: Weib, nach Bergaigne (40. h. 14) femelle en rut oder femme amoureuse. Dies wohl richtig. *vrā* ist das Lockweibchen. In 8. 2. 6. bezeichnet es die weiblichen Locktiere, mit denen Jäger das Wild einfangen wie die Sänger den Indra. 1. 124. 8 sind die Frauen gemeint, die auf die Hochzeit gehen um Männer einzufangen (vgl. AV. 6. 60); 1. 126. 5 mit dem Beiwort *viśyāḥ* die Hetären (*δημόσιαι παιδίαι*); 4. 1. 16; 10. 123. 2; AV. 2. 1. 1. die Lockstimmen der Sänger, wobei das Bild der nach dem Stier brüllenden Kühe festgehalten wird. 1. 121. 2. ist das den Büffel lockende Weibchen, das Indra als der Büffel für sich selbst erzeugt hatte, gemeint, also eine *māyā*". Whitney renders with 'troops', although he refers to Pischel's interpretation.

Pischel's view (and evidently also that of Bergaigne and Geldner) that *vrā-* means 'a woman', Ved. Stud., II. 131 and 313-322, rests on the following: (1) corresponding to *samanagā*

iva vrāḥ RV. 1. 124. 8. there are RV. 4. 58. 8, 6. 75. 4, 7. 2. 5, 10. 86. 10, 10. 168. 2, etc., where women are said to go to a *sāmāna*, which is shown to have been a kind of festive gathering; (2) in RV. 1. 121. 2, like *ménām ásvasya* and *mātāraṁ góh*, *vrā-* should also refer to a female animal, namely, that of the *mahiṣāḥ*; (3) in RV. 8. 2. 6 there may be a reference to capturing elephants with the help of a she-elephant, *vrāḥ* standing for *vrābhīḥ* (he refers to Bergaigne, *Mélanges Renier* p. 88ff.); (4) in 1. 126. 5 *viśyāḥ* 'belonging to the people (*viś-*)' qualifying *vrāḥ* may make it equivalent in sense to *veśyā-* 'courtesan'; and (5) in the phrase *abhy ānūṣata vrāḥ* the word may stand for the 'prayers', which are often compared to women.

Against this may be considered the following: (1) corresponding to *samanagā iva vrāḥ* RV. 1. 12. 48 and *viśyā iva vrāḥ* ib. 1. 126. 5, we have *samanagā áśucaj jātāvedāḥ* ib. 7. 9. 4 (cf. Pischel, *loc. cit.*, p. 315); and *viśa ā kṣeti viśyó viśam* ib. 10. 91. 2, the only other recorded instances of *samanagā-* and *viśyā-*, both referring to 'fire'; (2) the meaning of *vená-*, with which *vrāḥ* appears in AV. 2. 1. 1 and RV. 10. 123. 1 is uncertain; sometimes the word appears as an epithet (= *medhāvin-* 'wise' Naigh. 3. 15., 'eager', 'loving', BR.), at others as a particular deity. In the latter case it is particularly associated with the sun, cf. RV. 1. 83. 3, *tātaḥ sūryo vratapā vená ājani*, ib. 10. 123. and particularly v. 1, *ayám Venás codayat pṛśnigarbhā jyótir-jarāyū rájaso vimāne: imám apām saṅgamé sūryasya śísuṁ ná víprā matibhī rihanti*, and AV. 2. 1. 1 and 4. 1. 1 which seem clearly to refer to the rising of sun and the consequent unravelling of the universe, erstwhile immersed in darkness. Apparently on these rest the statements of Nir. 1. 7., ŚBr. 7. 4. 1. 14, etc., that it means the 'sun'. The root *ven-* 'to long for' seems identical with Av. *vaen-* 'to see' and in the latter sense *vená-* may certainly refer to the sun as the 'observer'; (3) *abhy ānūṣata* may as well be the 3rd aor. plur. of *us-* 'to burn' (cf. *ús-*, *usás-* 'dawn' which would be intended by *vrāḥ* in this case) with *abhi* and *ānu*; and (4) *mṛgám ná vrā mṛgáyante* in RV. 8. 2. 6 may refer to the chasing of wild beasts with 'firebrands' in hunting, reading *vrā* (inst. sing.) instead of *vrāḥ* or understanding it with Pischel as elliptical for *vrābhīḥ*.

The above suggests that 'glow' either of fire or of dawn, is perhaps the true meaning of *vrā-* and this is also supported by the I.-E. element **ur-* (or **ul-*) 'to burn', found here as well as in the following: *ulkā-* 'firebrand' or 'meteor', *ulkuši-* (*mant-*) and *ulmuka-* 'firebrand', *ulbana-* 'hot' Vj. 196, 17, *vārcas-* 'splendour'; old HG. *walm* 'warm', old Bulg. *varb* 'glow-heat', *variti* 'to cook', Lith. *isz-vora* 'soft boiled vegetable food', Lett. *wārs* 'soup', *wārīt* 'to cook'—Leskien, Alt. Bulg. Element. p. 13—old Slav. *varū* 'heat' *vrēti* 'to cook, to be hot', *vrutū* 'hot', Lith. *virti* 'to cook'—Kluge. Etym. Wb. d. deutsch. Sprache, s.v. *warm*—etc. Cf. also Walde, s.v. 3. *uer-*, p. 269.¹

samuspalā-

sainvānanī samuspalā bābhru kālyāni sām nuda: āmūm ca mām ca sām nuda samānām hṛdayam kṛdhi. 6. 139. 3.

Previous Scholars: Sāyana hazards a conjecture, *samuspalā samyak uptaphalā satī*. Whitney: "A conciliator, a love-awakener (?), do thou, O brown, beauteous one, push together; push together both yon woman and me; make [our] heart the same". He remarks, "The mss. hardly distinguish *sy* and *sp*, but ours, in general, seem as distinctly as the case admits, to read *samuspalā* in a; yet SPP. has *-uspa-* (noting one ms. as reading *-usya-*), and, as he has living scholars among his authorities, the probability is that he is right. Save here and at XIV. 1. 60. (*ūspālāni* or *ūspa-*), the word appears to be unknown".

Samuspalā- is probably identical with **samut-sparā-* 'conquering' (: *spr-* 'to conquer'), entailing a loss of final unexploded *t* before *s* as in *ut-sthā-*: **usthā-*: Vern. *uth-*. See Turner, Bulletin of the School of Oriental studies, V, p. 130f. Compare *jāyanti* and *spāraṇī* in 5. 5. 3, *vṛkṣām vṛkṣam ā rohasi vṛṣaṇ-yāti* 'va *kanyā-lā: jāyanti pratyātīsthanā spāraṇī nāma vā asi*, with *sainvānanī* 'winning over' and *samuspalā* in the above verse.

Ūspala- 'framepieces of a bedstead' in 14. 1. 60, *Bhāgas tatakṣa catūrah pādān Bhāgas tatakṣa catvāry ūspālāni: Tvāṣṭā*

¹ Walde, *loc. cit.*, tries to show that the meaning, in the Baltic and Slavonic languages, 'to be hot' etc. came from 'to cook' < 'to stir' < 'to mix water' < *uer-* 'to make wet', and suggests that Arm. *vařem* 'I light', *vař* 'burn' and Germ. *warm* are to be separated from them. He does not take into account the Sans. examples amongst them.

pipeśa madhyatō 'nu vārdhrān sâ no astu sumāṅgalī, seems to be altogether a different word from the above. It can, however, hardly be different from *utpala-* in Kauś. 35. 26, *dirghotpale 'vagrhya saṁviśati* and 36. 7, *śayanapādam utpale ca*, the former of which the commentators explain, *māṁcakeśe* (??) [prob.- *keśe*, the (side-)poles of the bedstead] *adhaḥ kṛtā* (?-*tvā*) *tatra saṁviśati* (Dār.), and *khaṭvām adhomukhapattikām grhītvā* *svapiti* (Keś.). Assuming *utpala-* to be the correct form, the appearance of *uspala-* can be explained as coming first through a Prakritic tendency to *uppala-* and then by ms. corruption becoming *uspala-*. Other instances of *pp* (𑖧) appearing as *sp* (𑖧) are found elsewhere, cf. Whitney's remarks with regard to *pippalī-* at 6. 109. 1 and *pippala-* at 9. 9. 20.

suśīma-

lāṅgalaṁ pavīravat suśīmaṁ somasātsaru: ud id vapatu gām āviṁ prasthāvad rathavāhanam pīvarim ca prapharvyam.
3. 17. 3.

Previous Scholars: Sāyaṇa: '*karṣakasya sukha-karam.*' BR. suggest emendation to *suśīmaṁ* 'having a good furrow'. For *somasātsaru* (p. *somaśat-saru*, VS., MS., KS., and Vas. Dh. -*pūt-saru*, Ppp. -*pitsalam*), which Whitney considers impracticable, Weber conjectures a noun *uman* 'strap' and emends to *soma* (= *sa-uma*) *satsaru* 'with strap and handle'. For the rest and *variae lectiones* see elaborate discussion of the verse by Whitney, who renders: "Let the plow (*lāṅgala*), lance-pointed, well-lying, with well-smoothed handle, turn up (*ud-vap*) cow, sheep, an ongoing chariot-frame, and a plump wench".

Suśīma- in ŚBr. 6. 44. 3, where it is used to explain *suśad-*, evidently contains the root *śī-* 'to lie', see BR. It also appears in Kauś. 76. 23, *ise tvā sumāṅgalī prajāvati prajāvati suśīma iti prathamam*, in the following sūtra (the same expression), and in 77. 6, *saṁṛchata svapatho 'navayantaḥ suśīmakāmāv ubhe virājāv ubhe suprajāsāu*, etc. Bloomfield (suggested also by BR.) emends in all these cases to *suśīma-*, but if *suśīla-* is substituted for *suśīma-* the meaning suits all right. *Śīma-* and *śīla-* 'habit' thus appears to be parallel formations with *śī-* 'to lie', originally meaning simply 'inclination'. In the above verse *suśīma-* probably refers to the inclination of the pole to the stump of the plough.

As most of the verses of this hymn are found also in different texts (Ppp., RV., VS., MS., TA., TS., Vas. Dh.) but nowhere in the same order or all together, it is possible that this verse is culled from a different context and *soma* may well be a vocative and *sātsaru*=*sāt-tsaru*- 'well-handled'. With this understanding, which does not require change of accent or any other supposition, the verse may be translated: 'Let the plough, furnished with a lance (*i.e.*, the share), well-inclined, of a good handle, O Soma, turn up', etc.

In this connection may be considered RV. 10. 93. 14, *prá tād duḥśīme pṛthavāne vené prá rāmé vocam āsure maghāvatsu : yé yuktvāya páñca śatā 'smayú pathā viśrāvy eṣām*, where both *duḥśīma* and *pṛthavāna*- have been considered proper names. Now King Vena, who is notorious in tradition as a perpetrator of evil deeds (cf. Sörensen's Index to MBh., *s.v.* Vena, and W. Kirfel, *Das Purāṇa Pañcalakṣaṇa* p. 145f., 15-17; 234f. 10-33; 251, 3-10), had a son called Pṛthu. Thus, with the above meaning of *śīma*-, *duḥśīma*- 'evil-disposed' may well be his epithet, while *pṛthavāna*- may mean 'having Pṛthu (as a son)'—see suffix *-āna* under *pārśāna*—and thus be another epithet.¹

¹ The above was approved by the University of London as a thesis for the degree of Doctor of Philosophy in July, 1930.

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